The Bible Students Monthly

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Religious and Scientific Gleanings

THIS WONDERFUL PERIOD.

There never was such a wonderful period! We never before knew so much or could do so much. We never experienced an age of equal comfort. No part of yesterday was as glorious as this hour.

The hundred years behind us are jammed and crammed with achievements that outbalance the sum total of progress since the signing of the Magna Charta.

The average mechanic enjoys luxuries that Midas, with all his wealth, could not command. The college freshman has more real information in his little finger than the erudition of the foremost scholar of the Renaissance. We have done more to put existence on a sane, logical and definite basis than did all of our ancestors.

A mere hundred years ago even the scientist thought that the atmosphere was simply space—gas was only a smell.

The first microbe hadn't disclosed his identity.

Metchnikoff's announcement of battling hosts in every drop of human blood would have earned him a padded cell.

The best illumination George Washington could secure came from tallow dips, lighted by a spark from flint and steel.

Every piece of fabric was woven by hand.

The only horse-power was four-legged, and wore a tail.

The steamboat was still building on the ways of Fulton's brain, and the wheels of the steam engine had only moved in Stephenson's head.

It took Benjamin Franklin two weeks to send a letter from Boston and get a reply from Baltimore.

Abraham Lincoln's angular frame never reposed in a Pullman berth.

Garfield called a 20-day "liner" an "ocean greyhound."

It is hardly a year since the father of antiseptic surgery was gathered to his fathers.

Electric light, trolley cars, bicycles, automobiles, department stores, skyscrapers, 10-cent collars, tinned salmon, airships, penny newspapers, appendicitis and power cranes are still infant ideas.

Thirty years ago electricity had never been hitched to a wheel; gunpowder was the most powerful explosive; subways weren't considered within possibility.

"Impossibility" is now an old-fashioned word with a definition, but not a meaning. Almost every dream of the past is a reality today.

The magic cities and the fairy kingdoms of your grandmother aren't half so wonderful as the world in which you live. —The Cincinnati Post.

* * *

Present-Day Inventions Foregleams of Messiah's Kingdom.

The above is surely not exaggeration! What thanks should be rising from all our hearts to God, the Giver of every good and perfect gift! How energetic we all should be to rightly use present blessings and opportunities for our own good, for the good of our families and neighbors—all men!

Thinking people cannot help wondering why so many blessings have been crowded into our day. There is but one answer, and remarkably few seem to realize it. Some are disposed to say that all of these blessings come as a result of another onward step of Evolution! Is this reasonable? Do we see signs of excessive wisdom in ourselves or others? How many people do any of us know personally who have ever invented any great, wonderful or useful article of the many which go to make up our wonderful day?

Examining carefully the personality and history of individuals through whom present-day blessings come, we may well be astonished. We find that very few of them have been men of great education, and many of them are by no means great men in any sense of the word, except in the one particular of their invention. It is by no means sure that the prodigies of today are any more numerous than those of previous periods, but our facilities for knowing about them have increased a thousand-fold.

Through the printed page the knowledge of an invention, carried before the civilized world, becomes a stimulant to others, furnishing, perhaps, a connecting link for another invention. Many of our great inventors tell us that they merely

(Continued on page 2, column 1.)

MANY MINISTERS PREACHING WITHOUT DIVINE AUTHORITY SHOULD STOP PREACHING

CLERGY AND LAITY UNSCRIPTURAL TERMS

Pastor Russell preached a Sermon on the above topic recently, which seems well worthy of space in our columns. It clarifies a subject long befogged. It follows:

EVIDENTLY the time has come for telling the common people what the Bible teaches respecting clergy and laity, titles of ministers, and ordination to teach and preach. We have previously pointed out that the doctrine of Apostolic Succession started in the second century, A. D. The bishops claimed that they had the same authority that Jesus had originally given exclusively to the Twelve Apostles. On the strength of this claim they appointed and ordained the inferior clergy.

This custom still prevails in what are known as Catholic Churches—Roman, Anglican and Greek. The principle is wholly wrong, unscriptural. According to the Bible, the Church of Christ is not composed of two parts, clergy and laity. Jesus declared, "One is your Master, Christ; and all ye are brethren." Therefore, "Call no man [Master or] Father." St. Paul's writings clearly show that in the early Church the ministers were the servants of the Flock, and not of a different, lordly caste. They were of the people; and when chosen by the Ecclesia by the stretching forth of the hand (Greek, *cheirotoneo*), they were recognized as of Divine appointment to the ministry—through the Church.

The customs of centuries were so difficult to throw off that many of the reformers coveted the titles accorded the Catholic clergy. Nor did they care to tell the congregation that its word was supreme in the matter and that its ministers were merely by the grace of God its servants. Others of the reformers, realizing that Jesus and His disciples were not styled Reverend, Doctor, etc., declined to use these titles, preferring to be called pastors. This custom still prevails very generally in Protestant Germany and Scandinavia. My Christian friends and Bible Student associates well know my objections to the title "Reverend," and hence address me as "Pastor" —shepherd. Furthermore, I am the elected pastor of the Washington Temple congregation, the Brooklyn Tabernacle congregation, and also of the London Tabernacle congregation. I fail to see any ground for criticism of my course in this respect; nor do I make any attack upon Christian brethren who accept other and unscriptural titles.

Must Pastors Be Ordained?

There is no question that ordination is necessary to the proper holding of the office of pastor. The whole question is: What constitutes an ordination to preach, teach and be pastor amongst God's people?

This question has received a wide variety of answers. The Roman, Anglican and Greek Churches, claiming Apostolic succession, declare that the authorization to preach must come through their apostle-bishops. For this reason Protestant ministers have not been allowed to enter the pulpits of these denominations —until the Episcopalians a year ago granted this concession. Their charge has been that Protestant ministers are unordained. Of course, if their proposition be correct, I am just as much unordained as all other Protestant ministers—and no more so.

Only since the organization of the Evangelical Alliance (1846) have the different sects of Christendom acknowledged each other and each other's ordinations. Some of them recognize the word ordination in its true light, as meaning simply authorization; and others of less spiritual discernment see merely an outward ceremony. Each denomination does its own ordaining, and makes such ceremonies as it deems proper. If, therefore, the congregation of Christian believers in Washington or in Brooklyn or in London or elsewhere choose to ordain or appoint me their pastor, it is wholly a matter of their own what ceremonies, if any, shall accompany that ordination or appointment. Who can dispute this? No Protestant denomination, surely; for their own ordinations are on this basis.

"Not of Men, Nor by Man."

The entire subject of ordination of ministers of the Gospel seems to have fallen into confusion during the shufflings of the Dark Ages; and few seem to have gotten fully back to the Bible teachings on this subject or on other subjects. St. Paul is particular in emphasizing the fact that he did not receive his commission as preacher and Apostle of Christ from his brother Apostles. He distinctly declares himself an Apostle by Divine authorization. This is the general Scriptural principle underlying Divine Ordination to the ministry of Christ.

Before we proceed with an exposition of the Bible teaching on Divine Ordination, it will not be improper for us to note the practical operation of the different human organizations—of men and by men merely.

Have all bishops of the Catholic Church, the Anglican Church, and the Greek Church been models of propriety, patterns to the flock? Have all given evidence of Divine authorization to teach and to preach the True Gospel? Their staunchest votaries must admit that many of them have been unworthy; and that from these very ones have proceeded doctrines and practices contrary to the Word of God. Of what value, then, are their ordinations by men and of man? None whatever! On the contrary, the claim that they were Divinely authorized, and guided and inspired to be teachers of the Church, helped forward the errors which they promulgated. By reason of their claimed authority to teach, the people believed them too implicitly and did not sufficiently criticize their utterances and practices in the light of the Bible.

How is it today in the various Protestant denominations of Christendom? Are all those who receive sectarian ordination, of men and by man, benefited thereby? Has such ordination kept them free from weaknesses of the flesh to which others were exposed? Has it not, on the other hand, exposed them to greater temptations, because they were pedestaled by the people and thereby injured with pride, haughtiness, etc.? Has

(Continued on page 2, column 2.)

FREE LITERATURE!

Send postal-card request to Bible & Tract Society, 13 Hicks St., Brooklyn, N. Y., for free copies of this paper. Some of the interesting subjects you may have for asking are:

Calamities—Why Permitted?
Creed Idols Smashed!
Spiritism is Demonism!
Cardinal Gibbons' Sermon.
Prince Lucifer of Old Now Prince of Demons.
The Hope of Immortality.
Do You Believe in the Resurrection?
Most Precious Text.
Our Lord's Return.
Which Is the True Gospel?

From the Report made by a Committee of Independent Investigators and authorized by the International Bible Students Association of Brooklyn, N. Y.

FOREIGN MISSION FACTS

"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—MATTHEW 24:14.

Pastor Russell resents attacks made by a "Religious Rambler" (W. T. Ellis) on the Report of the I. B. S. A. Committee on Foreign Missions. We quote the Sermon in reply, and follow it with a quotation from the "Rambler's" own Report on Foreign Missions, made five years before for a secular newspaper. It fully corroborates Pastor Russell and the I. B. S. A. Committee's Report, but is less sympathetic toward the Missionaries. Apparently, Mr. Ellis' views are COLORED according to which party pays for them.

A YEAR AGO the International Bible Students Association, perplexed by the conflicting reports, resolved to send a Committee of Seven to investigate and give a candid report on missionary prospects in foreign lands—especially in South India, where it is making a special effort. Pastor Russell was chairman of that committee, which otherwise was composed of four successful business men, one doctor, and General Hall, of the U. S. A. The Committee performed its duties conscientiously, and made its Report to one of the largest Christian gatherings ever held in New York City—in the Hippodrome, March 31st, 1912. Its Report, published in pamphlet form, reached a very wide circulation amongst Christian people. We are authorized to offer the remainder free, one copy each, to all interested in Foreign Mission work. A postcard addressed to "I. B. S. A., Brooklyn, N. Y.," requesting a copy of the Missionary Report, will receive prompt attention as long as the supply holds out.

The Committee, in preparing this Report, felt sure that it would be discouraging to some loyal Christian people; and they therefore laid bare the facts in as kindly and Christian a manner as possible. Every one of them being deeply interested in the heathen, every one of them a sincere Christian, what else could they do?

Now, as the Committee feared, the truthfulness of their Report, which so many Christian people gratefully acknowledge, has irritated a few persons. These evidently fear that we have shattered their idol and discredited their fairy tales respecting the immediate conversion of the world by human instrumentality and more millions of money. We sympathize with these enthusiasts, who seem to deceive themselves as well as others and who shut their eyes to facts, while hoping against hope to maintain exploded theories.

One of these, Mr. W. T. Ellis, alias the "Religious Rambler," attacks the report after the style of Don Quixote. Falsely he declares that we journeyed on the same vessel from San Francisco to Shanghai, giving the impression that we had not visited Japan at all. Then he declares that we merely raced through the country, did not visit all the mission stations, nor talk with all the missionaries; and he wants to know how we could know anything on the subject of our Report. Our Report tells the facts. The Committee of Seven scattered, and spent six days in Japan, or a total of 42 days of investigation. Our 23 days spent in India, similarly recorded, would be the equivalent of nearly six months' investigation by one person.

(Continued on page 3, column 1.)

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Ministers of the PEOPLES PULPIT ASSOCIATION render their services at funerals free of charge. They also invite correspondence from those desirous of obtaining Christian counsel.

(Continued from page 1, column 1.)

stumbled on their invention. Our successful air-brake patent, for instance, is merely the development of the cruder thought that water, hydraulic power, could be used to operate brakes. A still brighter mind caught the thought, and realized that air would serve the purpose better.

As an illustration of the fact that mental illumination may be along some one particular line, we remind our readers of "Blind Tom." He was noted for his wonderful skill in playing any tune that he might hear. He had no education; in fact, he was almost idiotic, incapable of receiving an education. But he had an ear for music which made him famous. Can we claim that we or others of our day stand so high intellectually as to be able to look down upon some of the bright minds of the past? Have we many Shakespeares, many Byrons, many St. Pauls, many Ciceros? Have we many Solomons? or are there many who could compare with Moses?

The Millennium Has Come.

We must look in another direction if we would rightly understand and properly appreciate the meaning of the wonderful inventions of our day. They are coming to us because we are living in the dawning of a New Dispensation! They are the foregleams of an epoch so wonderful as to be beyond our most vivid imagination. Evidently God has been gradually lifting the veil of ignorance from the eyes of human understanding. Gradually He has allowed us to see the power of steam—gradually to learn how to apply it. Later He lifted the veil in respect to electricity. Now its marvels are enlightening the world.

Shortly chemistry will be accomplishing wonders for us—no doubt making unnecessary the mining of coal. From the air that we breathe and the water that we drink we shall doubtless shortly know how to separate the elements necessary to furnish us the light and the heat indispensable to the world's progress. Everything is getting ready for the Millennium! Not only is it coming, but **it is here!** We are not, indeed, enjoying its full blessings yet; but what we are enjoying is a foretaste of them.

All of our hearts should be attracted more and more to the Lord in thankfulness for His wonderful mercies. More and more we should be studying His Divine Word, the Bible. From it we should be coming daily to a clearer understanding of the Divine Character and Plan. This alone will chase away our ignorance and superstition, and bring us love, joy and peace.

The blessings of God now coming to the world will center in Christ's sacrifice at Calvary. During the past eighteen centuries His redemptive work has been the gathering of the Church, and now it is to mean the blessing of all the families of the earth, as the Scriptures have promised. Yea, the Scriptures clearly show that these blessings are intended for those who are **in their graves,** as well as for the living.

HOME RELIGION.

Home religion is as important as personal religion, and is essential to it. The relationship between parents and children grows pure and dear when they all kneel together and ask the peace of God to rest on their home. Many of us remember the dear old days when at the family altar morning and evening prayers were offered together, and the Sunday evening hour, when we sang hymns, each choosing his favorite.

Through the whole community the influence of a Christian home spreads. The town seems purer, the birds sing more sweetly, the flowers bloom more radiantly. Joy sings its anthems in such a home as it sings in no other place. And if this blessedness is to continue, we must shut out all unkindness, bitterness and injustice.—Floyd W. Tompkins, D.D.

GONG OF TROLLEY CARS TO CLANG IN OLD JERUSALEM.

The ancient capital of the Jebusites, whose known history runs back to 1400 B. C., is to resound with the gongs of the trolley car and the fire engine.

The narrow, tortuous and dirty streets which the naked feet of the crusaders trod, are to be asphalted and drained and kept clean, and will be washed down by an up-to-date water supply.

The city, which was the seat of David's kingdom, will be lighted by electricity.

Doubtless the Jericho and Jerusalem, and the Zion and Dead Sea electric railways will be operated.—N. Y. American.

(Continued from 1st page, 4th column.)

Many Ministers Should Stop Preaching

such ordination in any denomination preserved its ministers from doctrinal errors more than the people who did not have a similar ordination of men and by man?

The answer is found in the numbers who have left various denominations and ordinations to go into other denominations and ordinations. It is answered also in the fact that today the great majority of ordained ministers in all denominations entirely repudiate the Bible as a Divine Revelation. Their ordination did not protect them from our modern infidelity, called Higher Criticism. Under its influence they have ceased to be teachers of Bible Christianity, and have become merely essayists, leaders in political and social reform and in humanitarian work. Manifestly their ordination of men and by man did not hold them to the "faith once delivered to the saints." (Jude 3.) It did not assist them to appreciate the Bible as being sufficient "that the man of God might be thoroughly furnished unto every good word and work."

Let us consider the matter again, from another standpoint. Did any of these human ordinations of men and by man impart the Holy Spirit or give a mental illumination by which any of these humanly ordained ministers were qualified for preaching and teaching the Lord's people? The answer is, No! As deep spirituality and as deep insight into the teachings of the Scriptures are to be found outside of the pulpit as inside. The ordination, evidently, brought no enlightenment, no gift of the Holy Spirit—the thing above all needed by those who would teach others and expound the Gospel.

Has Served a Bad Purpose.

The ordination of ministers, of men and by man, has been injurious in that it has perpetuated the misconception that the Church is divided into two classes—clergy and laity. The ordained have been injured by being puffed up to suppose themselves of a higher caste than their brethren. The unordained have been injured in that human ordination has helped to befog their minds in respect to the real ordination. Thus the "laity" have been hindered from entering upon the very service which God intended should be their chief aim and object. In the early Church, the Elders were considered merely elder brothers of the Church—not elders in years necessarily, but advanced ones in spiritual things, able to help the brethren properly to understand the Word of God and to attend to all the duties and privileges inculcated by the Gospel for their preparation for a share in Messiah's Kingdom. The ordination of reverend men to be rulers, and in some cases dictators of a Church, has taken away from the Elders the very services that the Apostle tells them were to be theirs. Instead, it appoints them the empty honor of passing the collection plate and the communion service. St. Paul, in his address to the Elders of the congregation at Ephesus, said, "Take heed therefore unto yourselves, and to all the Flock, over which the Holy Spirit hath made you overseers [Greek, *episkopos*, literally, bishops], to feed the Church of God." (Acts 20:28.) All of those Elders were under-shepherds, pastors, bishops, overseers. All of them had the commission to feed the Flock. All of them had opportunity for teaching the Church.

Divine Ordination to Preach.

All will admit that if preachers are representatives of God, if they speak in His name, they must have some ordination from Him. Whoever has not Divine authority is usurping a holy office and placing himself in antagonism to God. As St. Paul suggests, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." (Hebrews 5:4.) The Apostle's argument is that the Aaronic priesthood was typical of the higher Priesthood of Jesus—the Melchizedek Priesthood. Aaron and his sons belonged to the tribe specially called to the Divine service; and they were specially called out of that tribe to be the priests. The antitype is Jesus, the High Priest or Head Priest, over the under Priesthood—all the true members of the Church of Christ. This St. Peter shows, saying, not to the clerics, but to all the Church, "Ye are a Royal Priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—1 Peter 2:9.

As Aaron received an anointing, qualifying him for the typical priesthood, so Jesus received an anointing of the Holy Spirit, qualifying Him to be the Head or Chief Priest over all the Church, the under-priesthood. The begetting of the Holy Spirit came upon Jesus at His baptism. That anointing gave Him authority to preach and teach in the Father's name. There His ministry began, as He tells us Himself in His sermon in the Nazareth synagogue, where He read the opening verses of Isaiah 61, and declared that their fulfilment had been reached in His own person: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek."—Luke 4:17-21.

The Church Anointed to Preach.

While Jesus was with His disciples, He sent them forth to preach in His name, not in the Father's name; for the Father had not yet acknowledged them by giving them the anointing of the Holy Spirit, as we read: "The Holy Spirit was not yet given; because Jesus was not yet glorified." (John 7:39.) But when Jesus, having finished His ministry and sacrifice, was leaving His disciples, He directed them not to preach, but to tarry at Jerusalem "until ye be endued with power from on High."—Luke 24:49.

The promised power from on High came at Pentecost. Immediately they began to preach and to teach; for they had received the Divine anointing, as Jesus had received it at the time of His baptism. This Divine anointing constituted their ordination, their authority from the Father as members of the Body of Christ, the Royal Priesthood, to be His mouthpieces. This Divine anointing came not merely upon the twelve Apostles; but it has all through this Gospel Age constituted the blessed recognition of the Father and of the Son to all who receive it. In the typical picture, Aaron had the holy anointing oil poured upon his head, and it ran down to the skirts of his garment. All the members of his body thus came under the anointing. So Jesus, the Head of the Church, received the anointing at the beginning of His ministry; and from Him at Pentecost by the Divine appointment it has flowed down over all the members of His Church. Every one receiving the anointing of the Holy Spirit is a qualified ambassador of God to speak in His name. As St. Peter says, every such one is a Royal Priest. St. John refers to this same anointing, saying, "Ye have an unction [anointing] from the Holy One, and ye all know it."

Who Lack Divine Ordination?

From what we have said it must be clear that no one is entitled to speak for the Almighty unless he have this Divine Ordination of the Holy Spirit. Human titles and human ordinations are wholly inadequate to make a real preacher and teacher in the Church of Christ. But the spirit-begotten are fully authorized to use their every opportunity under all circumstances and conditions. There is no division of these spirit-begotten ones along the lines of clergy and laity. God never recognized such distinctions and divisions. His ambassadors bear the marks of identification that none others have. They have a knowledge of the real Gospel, and of the real character of God. They are guided by the Holy Spirit, step by step into the deep things of God.

We submit that if a knowledge of the Truth be an indication of an enlightening influence of the Holy Spirit, then not every preacher in the world gives evidence of a Divine Ordination to teach and to speak as a Divine Ambassador. We must put away the foolishness of the Dark Ages, and the misconception that a few mumbled phrases were ever the Divine method of inducting the Royal Priesthood into their service as ministers of the Truth.

"Preach the Word."

All of God's people are preachers. All are ordained to preach His Word. The begetting influence of the Holy Spirit is the only ordination necessary, and without it no one has Divine authority to preach. Preaching, in the broad sense of the word, means **to declare, to make known.** The Word of God makes no division of His people into clergy and laity. "He that hath My Word, let him preach My Word faithfully, saith the Lord."—Jeremiah 23:28.

Let us declare God's Message in its purity and simplicity, whoever may hear and whoever may forbear. Let us not be disappointed if the worldly-wise will think it foolish, as in St. Paul's day. Let us not be surprised if the preaching of God's Message still brings odium, as it did upon the Master and His faithful Apostles. The world knows us not, even as it knew Him not. The world recognizes not the true Message today, even as it has always failed to recognize it in the past. In this respect the "Christian world" today is like the "Jewish world" of our Lord's day.

The essence of the true Message—the Gospel of Christ—is that Jesus died for sinners, the Just for the unjust, that He might bring mankind back to God; the false message denies that man ever fell from the Divine likeness, and therefore has no need of a Redeemer. Such spurious gospels are false; for they leave out the very core and essence of the Divine Message. By whatever honorable channel they may come, we may be sure that they are of the Adversary himself. They make void the Word of God, the death of Jesus as man's Ransom-price, the Resurrection, and the Second Advent, which is for the purpose of giving mankind the glorious blessings and privileges bought with the blood of Jesus Christ our Lord.

The true Message contains not a word about an eternity of torture at the hands of fire-proof demons. On the contrary, it is a Message of "good tidings of great joy which shall be to all people." It does not contain even one word which would discredit the Wisdom, Justice, Love and Power of the Almighty, whose tender mercies are over all His works, and whose salvation is yet to be extended to the ends of the earth. All shall be brought to a knowledge of the Truth. Those who persist in loving iniquity and hating righteousness shall eventually be destroyed in the Second Death. Then "every knee shall bow and every tongue confess, to the glory of God."

LIFTED BY WHIRLWIND OUT OF SIGHT

"Enoch walked with God and he was not."—GENESIS 5:24.

THE Bible tells of three notable men who disappeared—God took them. One of these, Enoch, we are told, did not die. Another of them, Moses, we are told, died and was buried. Of the third one, Elijah, it is not stated whether he died or not. But it is our understanding that he died.

The "heaven" to which Elijah was taken by a whirlwind was the aerial heaven, in which the birds fly. His taking away after this manner was in order to complete the typical features of his life, as we shall see. That neither he nor Enoch went to Heaven, in the sense of passing into the heavenly or spiritual state, and into the presence of God, is clearly testified to by Jesus, who declared, "No man hath ascended up to Heaven, save He who came down from Heaven, even the Son of Man." (John 3:13.) Although of Enoch it is declared that he was translated that he should not see death, it is not stated that he was translated to Heaven. And our Lord's words assure us that he was not. Where he now is no man knows. We can merely by faith accept the fact.

The object served in the translation of Enoch probably is to show by and by that it was quite possible for God to have maintained our race in life perpetually—that only because of sin was it necessary for Adam and his family to die; that when sin and death shall be abolished by Messiah, during His Kingdom, and when the willing and obedient of mankind shall have been brought to human perfection again, they will never need to die. The preservation of Enoch, an imperfect man, for five thousand years, by Divine power, will be an evidence to mankind and an assistance to their faith while the work of restitution will be progressing. Enoch himself is one of those Ancient Worthies who, during the Millennium, will be one of the "Princes" or rulers in the earth, representatives of Messiah's invisible Kingdom. "Instead of Thy fathers shall be Thy children, whom Thou mayest make Princes in all the earth."—Psalm 45:16.

Elijah a Type of the Church.

As Melchizedek (a king and priest at the time) represented or typified the Church in glory, so Bible students understand that Elijah, the Prophet, typified or represented the Church in the flesh—this side the vail—from Jesus to the present. Thus, long after Elijah's death, God, through the Prophet, declared to Israel, Behold, I send you Elijah the Prophet before the great and notable Day of the Lord, and if he do not turn the hearts of the Fathers to the children, and the children to the Fathers, then the earth shall be smitten with a curse (Malachi 4:5, 6)—"a time of trouble such as never was since there was a nation." John the Baptist, as the forerunner of Jesus in the flesh, typified this greater Elijah (the Church in the flesh), the forerunner of the Messiah of glory. As John the Baptist did not succeed in bringing the people into harmony with the Fathers (Abraham, Isaac and Jacob, etc.), so likewise the Church in the flesh, as God foresaw, has not been successful in bringing peace to the world.

As John the Baptist's failure with Israel was followed by the overthrow of their national polity in A. D. 70, so, we believe, the failure of his antitype, the Church in the flesh, to bring in harmony and righteousness, is by Divine intention to be followed by the world-wide trouble which will humble man and prepare the way for the establishment of the Messianic Kingdom in power and great glory.

Caught Up in a Whirlwind.

Many Christians have not noticed that there is not only a difference between the heavenly salvation, which God has provided for the Church, and the earthly restitution (Acts 3:19-21) which God has provided for the world, but additionally there are two distinct classes of the Church brought to our attention in the Bible. First, we have the faithful Royal Priesthood, styled "The Body of Christ," of which Jesus is the Head. These have the promise that they shall sit with Christ in His throne and be judges of the world during the Messianic Reign. The other class of saved ones on the spirit plane, the Scriptures designate as a "great company, whose number no one knows." (Rev. 7:9.) These are different from the "elect," whose number is positively fixed by Divine predestination—one hundred and forty-four thousand. As that company is Scripturally styled a "little flock" and a "royal priesthood," so the "great company," in the Bible, are styled antitypical Levites. While the "elect" sit upon the Throne with Christ, this second-

ary class of the saved will serve before the Throne. While the saintly few will wear crowns of glory, the greater company of their brethren, before the Throne, will have no crowns, but instead have palms of victory. While the "elect" are the living stones of the temple of God, soon to be brought together in the "first resurrection," to be the meeting-place between God and men for a thousand years, the "great company," the Levitical class, are neither living stones nor pillars in this Temple, though they will be blessed with the glorious opportunity of serving God in this Temple day and night.

Having located Elijah as the type of the "elect" class, Bible students are inclined to consider Elisha as probably a typical character; also a representative of the greater spiritual class, the antitypical Levites. It was toward the close of Elijah's experience that Elisha became his servant and companion. The various instances in which Elijah suggested to Elisha that he should tarry behind are supposed to represent the trials and difficulties in the pathway of the Church here, which will suggest to the "great company," the Elisha class, that they continue not to follow their more zealous brethren of the Elijah class. These various stoppages and suggestions represent sifting or separating work, and all who continue on may be understood to belong to the Elisha class. Any falling away are not of either class.

Chariots and Horsemen of Fire.

If these interpretations of Elijah as a type be correct, the lesson is that the close of the Church's career in the flesh will come suddenly, abruptly. The fiery chariot may prove to be fiery trials or sharp persecutions, separating between the Elijah and the Elisha classes. The whirlwind which carried up Elijah to heaven is a type or figure, very uniformly used in the Scriptures to represent great confusion and strife—a cyclone.

The denouement will not be entirely unexpected, either by the Elisha class or by "the sons of the prophets," who would represent here a respectable class of Bible students who have not made a full consecration of their lives to the Lord, and who will not be eligible to the heavenly condition as members either of the Elijah or the Elisha class.

FOREIGN MISSION FACTS

(Continued from page 1, column 4.)

Our I. B. S. A. Committee were not commissioned to investigate missions, nor merely to ask missionaries to corroborate reports promulgated by missionary societies. We visited and interrogated the people, saw their conditions, attended meetings, etc. As for the chairman, this critic charges in one breath that he did not preach the sermons which appeared in the newspapers of the world; and in the next breath declares that he spent all his time in preaching and therefore had no time for investigation. A discerning public read between the lines of such criticism what the Bible symbolically describes as "gnashing of teeth."

The Only Practical Method.

If millions of money were being spent to give instructions in French, if the teachers gave glowing reports of their success, and if a committee of business men were sent to investigate the success, would they ask the teachers and professors for a confirmation of the reports they had already made, or would they go amongst the pupils, and seek to ascertain to what extent they had a knowledge of French? There can be but one answer to this question. The principle applied to Foreign Missions shows that our Committee took the only proper course for ascertaining the facts. They did obtain them, and we believe that every missionary and every other person who has been in foreign lands, within the last five years, will, on reading the Report, concede that it is very truthful, and at the same time extremely sympathetic.

Surely the Committee's method and Report will commend themselves to unprejudiced intelligent minds. Probably Brother Ellis' difficulty is fear that the hollowness of missionary claims is coming to the light.

"Not Understanding the Scriptures."

Sympathy for the heathen and doctrinal errors respecting the everlasting future led Christianity astray in its missionary work. In full harmony with other nonsense received from the Dark Ages, we believed God intent upon hurling all the heathen to everlasting torture, unless they should hear about the Saviour in the present life and should accept Him and become saints. Frenzied by this misconception of the Divine Character and Plan, godly people hastened to give their lives and their money for the rescue of the heathen from the fate which they erroneously supposed an all-wise, all-just, all-loving and all-powerful God had foreordained for the Non-Elect.

Now our (former) darkness is departing. As we began to see the utter hopelessness of our claim that we could ever convert the world, we also saw that we had misunderstood our Heavenly Father's Plan in respect to the heathen. We began to see that only the first part of the Divine Program has yet been put into operation; viz., the gathering of the Elect from all nations to constitute the Bride of Christ, to be Joint-heir with Him in the Abrahamic promise, "All the families of the earth shall be blessed in thy Seed." Now we see that the saintly few from every nation and from every denomination of Christendom will constitute the True Church, the True Bride of Christ, the Queen of Glory, the Seed of Abraham.—Galatians 3:29.

"This Gospel of the Kingdom."

Our hallucinations respecting eternal torment, which the Bible, rightly translated and properly understood, does not teach—as every scholar in the world will agree—has been the foundation of all our errors. Alas, that so many ministers and learned men should have cast away their Bible without ascertaining that it is in direct conflict with all our creeds! Missionary labor has appealed to the most devout of God's people, the most sympathetic. Even though they have misunderstood, we may be sure that God has granted a heart blessing to all lovers and supporters of missions. This is no reason, however, why we should continue to be blind to the true situation. We must no longer delude ourselves with the thought that it is possible to convert the people even in our home lands, until God's time, under Messiah's Kingdom; for "Unto Him every knee shall bow."—Romans 14:11; Philippians 2:10.

Think not that the Bible has no message for heathen lands! Think not that we are opposed to the heathen or to good works done for them! We are opposed merely to misrepresentation of God and the Bible amongst the heathen, even as in the past we misrepresented both at home. We are deeply interested in the work which the Bible declares should be done amongst the heathen—a work, however, which the missionaries have not been doing. "The Gospel of the Kingdom" was to be preached to all nations before the end of this Age should come—not for their conversion, but for a **witness** to them—for the purpose of gathering out God's Elect to be Messiah's joint-heirs in His work of universal blessing.

The **Gospel** of the Kingdom means the good news respecting the Kingdom. The I. B. S. A. has missionary workers in India, China and Japan, informing such of the peoples there as have the intelligence to comprehend the Message. Many of them are rejoicing in the good news that Messiah's Kingdom is about to be established; and that their friends, instead of being in either purgatory or eternal torture, are merely asleep in death, awaiting the blessing which Jesus promised, saying, "All that are in the graves shall hear the voice of the Son of Man and come forth" to a resurrection of judgment, trial, testing, to prove who will accept the gift of eternal life and who will reject it and suffer the penalty—Second Death.—Romans 6:23.

To a certain extent, wherever the Bible has gone, this Gospel of the Kingdom has gone. If the missionaries had only read the Bible to the people and had not attempted to teach the creeds of the Dark Ages, many more in heathen lands today would know about Messiah's Kingdom and appreciate the import of the prayer, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven." But the missionaries apparently for the last few years have been telling those would hear them at all, very little of anything religious. Their activities are chiefly with the children; and as our Report shows, the children get scarcely any religious information, and many of the denominational schools are being turned into civil or State schools, with the understanding that there shall be no religion taught with the money appropriated by the governments for secular instruction.

Missionary Effort Postmillennial.

The admitted failure of missions as respects religion and as shown by the fact that there are twice as many heathen today as there were a century ago means the fall of the Postmillennial theory—that the thousand years of Christ's reign will precede His Second Coming; that the Second Coming of Christ cannot take place until after the world has been converted and has had a joyous reign of righteousness for a thousand years. Following this erroneous theory, all effort has been concentrated upon converting the world, and thus bringing in the Millennium.

Our Catholic brethren claim that this thousand-year reign of Christ ended in 1799; that we are now in the "little season" mentioned in Revelation 20:3; and that the success of Protestantism during the last 112 years is the loosing of Satan. This is the explanation given in the footnotes of some editions of the Catholic Bible. It must be discouraging to our Catholic brethren to see how many blessings have come to the world under what they claim is Satan's régime. Surely some of them will contrast this with the superstition, bigotry, and the persecuting spirit which seemed to dominate both Protestants and Catholics during what they claim was the Millennium.

As for Protestants in general, the kindest statement of their position is that they are confused. They do not like to agree with Papacy that the Millennium is past; and yet they agree with Papacy in claiming that the great kingdoms of Europe are parts of Christ's Kingdom, notwithstanding the fact that they are impoverishing themselves to prepare for blowing each other off the face of the earth.

Christ's Kingdom Brings Millennium.

Premillennialists hold that Christ's Second Advent precedes the establishment of His Kingdom; and that the Church during the Gospel Age is in preparation for the Kingdom honor, glory and service. Such believers in the teachings of the Bible alone are preaching that the coming of Messiah's Kingdom is the hope of the world, and that the call of the present is for the Elect, to share in the Kingdom. Hark to the Master's words, "Fear not, Little Flock; for it is your Father's good pleasure to give you the Kingdom."

To these it is not astounding that the heathen are not all converted, either at home or abroad; for they realize that God's Word does not so teach. They find the Scriptures to tell that at the Second Coming of Christ "the nations will be angry," and God's wrath will come upon them. "There shall be a time of trouble such as never was since there was a nation." They find that during that time Messiah's Kingdom will be established, and that incidental to its establishment the First Resurrection will take place. They note Jesus' words, "Blessed and holy are all they that have part in the First Resurrection; * * * they shall be priests unto God and unto Christ and shall reign with Him a thousand years," "upon the earth."—Revelation 20:6; 5:10.

But Premillennialists very generally make two mistakes: (1) They think of His Kingdom as one in which Christ and the saints will hold earthly court. They fail to discern that the resurrection change raises both Christ and the Church fully out of the human nature into the Divine nature; and that God's Kingdom, spiritual and all powerful, will bless mankind through earthly agents already prepared. These will be the saints who died previous to Pentecost, and whose resurrection will be to human perfection—to which all of the Non-Elect world will have opportunity of attaining.

(2) Premillennialists fail generally to discern that the Bible teaches that blessings will be granted the Non-Elect who have died during the past six thousand years, without having full opportunity of attaining to life everlasting. They have overlooked the Scriptural statement that all the dead of Adam's race sleep until the Resurrection; that the Morning of the Great Day of Messiah's Kingdom will be the Resurrection Morning, not only for the Church, but for the sleeping billions of humanity. Our unscriptural conceptions of the dead, as alive in Paradise or in Purgatory or in a Hell of torture, came originally from the heathen; but we have used our greater enlightenment to intensify the joys of the heathen Paradise, and the sufferings of the heathen in the intermediate state. Hence it is that the most intelligent people in the world, by neglecting God's Message, the Bible, today believe things respecting God and His purposes more monstrous than any of the doctrines of demons which afflict the heathen world and drive them from God in fear.

Applying Now Our Text.

We note that the Lord did not say that the Gospel would convert the world, but merely that it would be a **witness** to them. The word here translated "witness" is in the Greek **Marturion**, from the root **martus**, the equivalent of our English word **martyr**. Thus seen, this text agrees with all of the Master's testimonies to His followers that in becoming His disciples they would be sacrificing earthly friendships, honor, etc.; and that they would bring upon themselves sufferings. To be His disciples, therefore, they must be martyrs, witnesses for the Truth and the light, in the midst of darkness, bigotry and superstition. The additional light and Truth which the followers of Jesus would possess and testify to would make of them martyrs; and only such would be accounted worthy to share with Him in the coming Kingdom. "Marvel not * * * if the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own"; but now "ye are not of the world"; for "I have chosen you" out of the world, "and ordained you." "Whosoever will live godly in Christ Jesus shall suffer persecution." "To him that overcometh will I grant to sit with Me in My Throne."

Our text contains the Gospel in a nutshell. It tells of a coming Kingdom. It tells of a proclamation of that Kingdom during this Age, in advance. It tells that such a proclamation will be **marturia**—a witnessing through suffering. It implies that the sufferings of the witnesses will demonstrate their loyalty to God and their worthiness to be joint-heirs with Christ in that Kingdom for which they pray, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven."

THE MISSION FIELD

As Reported by Mr. W. T. Ellis in 1907:

"Up to the present foreign mission work has been a mere reconnaissance in force, and not a war. **One of the hurtful delusions of the home churches concerning foreign missions (a delusion sometimes fostered by ILL-BALANCED REPORTS FROM THE FIELD)** is that the whole heathen world is on the verge of conversion to Christianity. **One of the commonest figures of missionary oratory represents the nations as crowding into the Church.** Now, the unwelcome FACT is that heathendom, as a whole, has **SCARCELY BEEN BUDGED** by missions! Great as have been missionary triumphs in spots, the whole mass has hardly been touched by the Christian teachings. Even enlightened Japan, which many persons believed to have become almost Christianized, is still rankly heathen, except for a small percentage of the population which only the mind of faith can invest with conquering power. The overwhelming and, at first sight, **immovable and impregnable heathenism** of MISSION LANDS is a challenge to the Churches."

FREE ILLUSTRATED REPORT.

Foreign Missions Investigating Committee's Illustrated Report FREE upon postal-card request. Address, International Bible Students Association, Brooklyn, N. Y., U. S. A.

What Say the Scriptures About SHEOL—HADES—HELL?

A very interesting pamphlet, explaining every verse in the Bible in which the word Hell is found, will be sent on postal-card request, free. Address, Bible & Tract Society, Brooklyn, N. Y.

HEATHENDOM'S HOPE FUTURE; THEREFORE, WAIT THOU UPON THE LORD

ISAIAH 25:9.

O zealous friend of missions and men!
Thy questioning lines reveal
A Martha's care for the Master's cause
Not needful for thee to feel.

Your verse declares that Heathendom wails,
And eagerly "pleads for light";
While Christian prayer and denial fails
To rescue their souls from blight.

You say, "They cry on misery's brink
For succor within our power";
"Yet twenty-nine hundred heathen sink
Into Christless graves each hour."

Are you more wise than the Father, who gave
To Justice His cherished Son?
Or has the Lord of a conquered grave
Abandoned His work undone?

Doth God depend on fallible men
To publish "The Only Name?"
And, if they fail, can His Love condemn
The helpless to endless flame?

Hath He, who claims all silver and gold,
Ordained that my scanty store
Must win a soul for the upper fold
Or sink it forevermore?

Hath He, before whose radiant face
The heavens and earth shall flee,
Consigned the fate of a blood-bought race
To mortals like you and me?

Tell us, O Christ, who suffered such loss;
Have billions of untaught slaves
Been wrecked in sight of thy blood-stained cross
And perished in hopeless graves?

Creeds answer—Yes! but reason cries—No!
And reason and Truth agree:
No jot can fail of that Word, I know,
"I will draw all men unto Me!"

When all are drawn by wooings of love,
And knowledge and duty blend,
Then only they who rebellious prove
Will merit a traitor's end.

God hasteth not: the centuries sweep
All obstacles from His path.
His gracious Plan worketh wide and deep,
While slow is His righteous wrath.

His glory yet shall cover the earth
As waters o'erspread the sea:
Each soul shall learn of the Saviour's worth
And blood of Atonement free.

"Good will to men!"—Blest echoes that thrill
His "first fruits" with rapture grand—
"Shall be to all," when on Zion's hill
The "Bridegroom" and "Bride" shall stand.

God works by means, or worketh alone,
As serveth His purpose best;
By infinite hands makes His power known,
Or showeth His arm undressed.

O brother mine! no longer repine,
Nor question God's Love and might;
He sips the cup of a joy Divine
Who readeth the lesson right.

—George M. Bills.

WHAT IS THE INTERNATIONAL BIBLE STUDENTS ASSOCIATION?

THIS Association sprang up spontaneously and gradually during the past thirty years, but particularly during the past ten years. It is composed of thinking Christian people of various ages who are studying the Bible reverently and profitably. There are no limitations as to membership, except such as could be properly applied to any true Christian: (1) Faith in God as the great Creator and Heavenly Father; (2) Faith in the Lord Jesus Christ as the world's Redeemer; (3) Faith in the Bible—that it is the inspired Message of God, respecting His will and purposes in connection with mankind; (4) A clean and honorable life.

Our Association finds this platform broad enough for all true Christians, regardless of all denominational lines, quirks and frills. We have no bondage, and any one is as free to leave the classes as to enter them. Indeed, following the example of the early Church in this, as well as in other matters, we avoid any special manner of joining these classes, or any special enrollment, or any special commitment as to faith and practice other than the broad principles already mentioned.

The **International Bible Students Association** has classes in nearly every city in many countries, and you may also desire to know about these and their relationship to each other and to the Association.

Each class of the **International Bible Students Association** is independent, manages its own affairs, conducts its own meetings, and provides for its own expenses. The Association provides public instructors and ministers to lecture on the Bible, and to give suggestions as to the methods of the primitive Church, and as to the best means of conducting Berean Bible Classes. No Class is obliged to have these lectures, nor to have the literature which the Association publishes for their assistance. They all do, however, find it very convenient to avail themselves of these helps to Bible study; and when requested, the Association provides the assistance to the extent of their ability—subject to the limitations and the accessibility of the Classes, and the condition of its treasury funds.

As for the personnel of the classes, they are from all walks of life—laborers and physicians, pupils and teachers, housewives and society people. They are mostly thoughtful, but have been dissatisfied for years, and have been feeling after God, and seeking to satisfy their hungry souls. They are from all denominations—Baptists, Presbyterians, Catholics, Episcopalians, Jews; and a large percentage were once agnostics. These include all nationalities, also: English, Scotch, Irish, French, Italians, Chinese, Japanese, etc. Indeed, we find that all over the world there is an intelligent class who hunger after God, righteousness and Truth, and who have nothing satisfactory in any of the creeds, but are now finding a soul-satisfying portion in the Bible itself.

Here, as elsewhere, we are asked if these classes are confined to America. We say, "No, indeed!"

Throughout Great Britain, France, Germany, Ireland, Italy, Greece, Norway, Sweden, Denmark, India, China, Japan, Australia, South Africa, these classes are to be found, as well as in Canada and the United States. Indeed, the original charter of the Association was a British one, the office being in London. The international character of the work is the reason for that feature of the Association's name.

It is well understood that many of these Bible students were unsatisfied when they studied the Bible from various denominational standpoints, and that they are now satisfied, and we are asked how we account for this. Do we use the same Bible? or how comes it that Presbyterians, Baptists, Methodists, etc., can gain a clearer light in the **International Bible Students Association** Studies than in their own denominational lines and classes?

There is a difference. Each denomination seeks to uphold its own traditions of the past, some of which are true and some false. But in our methods all denominational predilections are ignored. We pause not to inquire what Brother Calvin or Brother Wesley taught, nor what others taught before them or since. We go back to the teachings of Christ and the Apostles and Prophets, and ignore every other teaching. True, all denominations claim more or less to do this, but they are more or less handicapped by their traditions and creeds. They look through colored spectacles. We ignore all these, and strive to view the Words of Inspiration in the light of the context only, or in the reflected light from other passages of Scripture.

There is another reason why our position is blessed of God—the time mentioned in the Scriptures when the wise ones of God's people are to understand is here. The Scriptures show what all people are beginning to realize clearly—that we are in the dawn of the New Dispensation. All the wonderful inventions of the last eighty years corroborate the testimony that these are the foregleams of a New Dispensation; and that now, when these earthly blessings are increasing, is the time when God promised that He would give special enlightenment respecting His Word and Plan, which He declares He purposely kept under a veil, a partial mystery. The Mystery of God is to be finished, completed, and the full Plan of God is to be revealed in this New Dispensation already dawning.

We are also asked, "Is the **International Bible Students Association** affiliated with any of the regular organizations or creeds?"

It is not. We purposely avoid all such trammels of thought. Nevertheless, we are sympathetic with all Christian people of every creed. We are realizing that the various denominations were organized, not for the purpose of dividing and distracting the Lord's Flock, but each with an endeavor to find the light and Truth. We urge Christians to ignore all sectarian fetters and fancies, and point out that there is but one Church, and that there is but one Head of the Church.

Our public meetings are preferably held in large auditoriums, opera houses, etc., for these prove to be common meeting places for people of all faiths, and those without any denominational bias—all who are Truth seekers, not satisfied with the husks upon which they have been endeavoring for some time to feed.

We are often told that considerable interest and comment attaches to the fact that our Association uniformly advertises its meetings with "Seats free and no collections." This has become quite a trademark with our Association, because it is so different from the usual practice; and an explanation was requested as to the object of this, and as to how we get along without money, or how money is raised to meet the expenses, which are often quite large.

As thinking people, we have for years noticed that the money question has been the burning question in nearly all religious meetings. The Church members are usually assessed up to the extent of their willingness, or more, and the public collections are specially taken to "milk the goats"—to get money from the worldly. We do not find this method to have Scriptural sanction, and we are seeking to follow the teachings and example of Jesus and the Apostles.

The work started along the lines of these examples thirty years ago seems to commend itself to all Bible students. They received help freely; they are glad to extend assistance to others without money, without price, without collections. Nor are collections found to be necessary. The Association receives whatever contributions are sent in to it for the carrying on of the work. Such moneys are not put up as Foundation Funds, nor consumed in expensive buildings, but are used promptly, freely, in the dissemination of free literature and in providing free public meetings. The Association is content to spend what the Lord thus sends to it, and does not go into debt, nor make appeals for more money.

Each local class, in arranging for public meetings, follows the same course. Nevertheless, in the case of the new classes, or those financially weak, the general Association helps with the expenses. All meetings conducted by the Association's representative speakers, and under its auspices, are strictly free.

"Since you are not gathering people into different denominations, and since your **International Bible Students Association** has no creed but the Bible, what would you say that your Association aims to gather the people into, and what reply would you make if one should charge you with trying to build up a new denomination at the expense of others?"

Our Association endeavors to bring all Christian people into relationship with the Lord Jesus Christ, as His members. We recognize that the different denominations contain true people of God, and we are in full sympathy with such, and are glad to co-operate with them in any manner, for the furtherance of the Lord's work in harmony with the Scriptures. **Our only opposition to sectarianism is that it attempts to divide God's people, insists upon the theories of the Dark Ages, and refuses to recognize the Bible as paramount in authority.** We urge Christian people to stand for the Divine Character, Plan and Word, even though this should mean opposition and persecution from those of the sectarian spirit.

The **International Bible Students Association** labors specially for Christian unity, on the Bible basis, in harmony with the words of the Apostle, that "By one Spirit we are all baptized into one Body."

The Peoples Pulpit Association.

This is an affiliated association organized to conduct the interests and affairs of the Household of Faith in New York State, and from that center, according to the requirement of the laws of that State. It guides the interests of the Bible students as respects the holding of public meetings, supplying speakers and literature freely.

The Watch Tower Bible and Tract Society Is the **Parent** organization, through which the moneys for all parts of the work are supplied. To it all voluntary donations for the work should be made.

Brother **Charles Taze Russell** is President of all three of these organizations. Newspapers and the public frequently refer to him by the titles "Reverend," "Mr." and "Doctor"; but he prefers to be known as "Brother" or "Pastor," because these are Bible terms.

PRAYERS FOR KINGS AND GOVERNMENTS

"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all Godliness and honesty."—1 TIM. 2:1, 2.

THE Scriptures tell us clearly that the kingdoms of this world are not the kingdoms of our Lord. (Luke 19:11, 12.) They inform us in an indirect way that the world would not appreciate that the affairs of the present order of things are all under the supervision and care of Satan (Matthew 4:8, 9; John 14:30); that the Lord will not set up His Kingdom of righteousness **until His appointed time.** When that time shall come, all kings and priests and peoples shall serve and obey Him. (Daniel 7:27.) His reign will be the one that will be the "desire of all nations."

But in the meantime, the Bible gives us to understand, these present kingdoms are given the opportunity of seeing what they can do under these conditions. (Daniel 2:37-44.) When the typical kingdom of Israel was destroyed and the kingdom was given to Nebuchadnezzar, it was for the opportunity of seeing what his kingdom could do. It might be righteous or unrighteous.

And so it has been from the kingdom of Nebuchadnezzar down. They are all Gentile kingdoms, and not representatives of God. All these various kingdoms are demonstrating various principles of government. Mankind under these kingdoms are learning lessons of experience which will be valuable to them in the future. Under these kingdoms we have seen man battling for rights. Sometimes they have been defeated, and sometimes they have been victorious—as the case may have been. In the various battlings we have seen righteousness and unrighteousness striving together; but with all, policy rules.

Under all the kingdoms mankind has demonstrated that no government by imperfect man can rectify the difficulties which confront humanity. We cannot abolish sin and sorrow, crying and dying. Had only **one** king or **one** nation been permitted to experiment with the race, we would not have known whether or not **other** nations might not have been successful, had they had the opportunity. Each nation in turn seeks to be the universal power, and each claims to be the better government; as, for instance, the American Government wants to give better government to the Filipinos, and Great Britain wants to give better government to the people of India and South Africa. What do civilized nations and tongues do in less civilized lands? What can they do for the betterment of conditions? In all these countries they show that selfishness dominates.

Power Used for Selfish Purposes.

We see the fact demonstrated that if one nation had really the power to bless others, it would not bless them without taking advantage of them. Our civilized nations in heathen lands use their power in a selfish way—taking money away from their fellow-creatures. Instead of leading them to higher and better conditions, things have generally been conducted on a commercial basis. And these very peoples who have more or less taken advantage of others in their extremity and need, and those peoples who have been taken advantage of by fear, will all no doubt learn a good lesson from this experience.

God is permitting the nations to learn these various lessons, before setting up His Kingdom in great power and glory. When His Kingdom shall be established, the contrast between its government and all these other governments will be so marked that all will have a great deal to learn. No doubt many who suffered through injustice will be all the better prepared to appreciate the better government when it shall come in.

In the meantime, God's people who are being called out to be members in the Body of The Messiah, are not told to say, "These kingdoms are not doing well, and our Kingdom will show this." On the contrary, we should speak encouraging words: "Your nation is seeming to do about the best it knows how to do. As it gets more intelligent, it strives for a better government."

Sympathy for Those in Authority.

We who belong to the new Kingdom are as citizens in a foreign country. We see that we are more or less influenced by the condition of the things of this world. We have sympathy with mankind. We are glad that a New Dispensation is coming in. We see that these who are striving to make things better have a Herculean task. If they were to give it up to us it would take all of our time; and under present evil conditions we could do no better than they are doing. We have great sympathy for kings and princes. They do well to accomplish so much, with sin in every direction.

Our sympathy would lead us to consider them kindly in our minds. And we may pray for them such wisdom as God sees best. It would not be for us to request of God that one of them should be healed, if he were sick. If we had some means of helping, we should use that means; but as for the results, we should remember that these lie in the hands of God. We should help in any way we can. We are not to specify, but merely to pray God's blessings upon these kingdoms.

We are interested in these kingdoms because we are interested in mankind in general. We wish to live a peaceful and godly life, that we may have that much more opportunity for reading and studying. (1 Timothy 2:1, 2.) We are glad if there is peace in the earth now; and we do not intend to quarrel. We intend to pray for these rulers; for we do not believe that they are at heart black or evil-intentioned. Perhaps they are trying to do to the best of their knowledge what would be the best for all. Most of the monarchs of Europe are not wishing to pull the people into war.

Present Day Blessings.

As to the people who are keeping such a wonderful government in our own land, we see how they are having persons to watch every building that is being erected; how they give special attention to the fire department and the water department, that there may be a proper supply and purity of water; and how they care for the general health of the city, providing for quarantine, etc., etc. Those who have charge of the school systems for the education of the young, and of the hospital systems, are doing a great work.

We should reflect that ours is a happy day in comparison with what it would be if we were living as people did in the time of the barbarians. When we see the wonderful things which are being done today—the great buildings, bridges and other wonderful improvements—we say, "What is man! Surely a wonderful piece of Divine mechanism! What things he can do, even in his imperfect condition! And what will he not be able to accomplish when Messiah's Kingdom is here, which will put stripes on the disobedient, and utterly destroy those who will not come into harmony with its rule of righteousness!"

We are glad that things are moving as well as they are. Instead of berating the people who are the leaders, we prefer to think that they are well-intentioned people. We can well pray for such without any difficulty in mind. And we can feel glad and thank God that these people take care of us as well as they do.

MEN DARE TO THINK NOW!

The former Associate Editor of a well-known journal of the South spent many sleepless nights in worry concerning the "Hell-Fire and Brimstone" theory. Later he came into possession of a volume setting forth plainly an entirely different program of the Almighty God. After reading the book a great burden was lifted from his mind and he then said:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the Church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated?—forever and forever?

More Light the Watchword!

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts upon which he throws a flood of light that dispels many dark and gloomy forebodings. I see that editors of leading journals, and many orthodox ministers of different denominations, have indorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's Book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an Age of advanced thought, and more thinking is done than ever before—**men dare to think now.** Light—more light, is the watchword!"

Four Million copies of "The Divine Plan of the Ages" have been placed in the homes of Christian people. The book is published in fourteen different languages. Aside from the Bible itself, the demand for this book has been the greatest of any ever published. Students of the Bible have found that "The Divine Plan of the Ages" is indispensable to their studies. It removes the stumbling stones. The book of 384 pages, neatly bound in imported cloth, and containing an interesting Chart of the Ages, is published and distributed by the Bible and Tract Society, No. 13 Hicks St., Brooklyn, N. Y., for the nominal sum of 35 cents per volume, any language. This book has made Pastor Russell famous, and has made thousands of Bible students strong in the faith of God's Word and a mighty power in the battle for the Truth.

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Religious and Scientific Gleanings

IS THERE A LACK OF CONFIDENCE IN THE MINISTRY?

Rev. Charles E. Newlin addressed the regular monthly meeting of Methodist preachers in Atlanta some time ago, and in the course of his address Mr. Newlin used the words: "I can prove by 99 per cent. of the business men of Atlanta that they lack confidence in the real, true manhood of the preachers of the city."

The Rev. B. Frank White, in leaving the pastorate of the First Presbyterian Church, of Connellsville, Pa., is quoted as saying: "A man can't be honest in the ministry and hold his job." As Mr. White expects to remain in the ministry, although seeking another field, the inference is that he prefers a station where he can preach the Word in a style more in keeping with his conscientious scruples.

The writer is inclined to believe that both of the assertions above quoted are rather broad, if not more or less exaggerated. We believe that the great majority of ministers are honest, and are doing all in their power to advance the cause of religion here on earth; we also believe that there are some in the pulpit who have no right to be there. The vision they saw in the clouds, "G. P. C.," meant not to "Go Preach Christ," as they imagined, but to "Go Pick Cotton."—South Georgia Progress.

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Why Ministers Deserve Sympathy.

Christian ministers deserve considerable sympathy. They are at the present time in a very trying position. It is the conscientious ones who are in trouble. Behind them are the creeds and theories of the Dark Ages, to which they are chained:

(1) By the vows which they took at their ordination.

(2) By the honor of their position in the sight of their friends and neighbors.

(3) By their financial necessities and those of their families.

Ministers possessed of an education know not only that the creeds of the past are in conflict with each other and with reason, but also that those creeds are in conflict with the Bible. Better translations and older MSS. have shown us the fallacy of deductions made by our forefathers. Every educated minister now knows that the Hebrew word translated "hell" in the Old Testament Scriptures, means the tomb—the state of death—the only hell that was known for four thousand years. They know that in our Common Version of the Bible this word Sheol is translated **grave** and **pit** more times than it is translated **hell.** They know that it never means and never did mean, anywhere, a place of fire and torture.

Baptist ministers have gotten out a new Bible, in which they go to the trouble of translating this word Sheol by three English words, "the under-world." This hides the truth from the average mind about as much as the mistranslation **hell** does. But it helps our Baptist friends a little in dealing with Sheol, for of course, in **the grave,** in **the tomb,** is in "the under-world." Of course nobody thinks there is another world of living people in the center of the earth. It is only the dead that are in the under-world—in the tomb.

All educated ministers know further that the word Hades, in the New Testament translated **hell,** is the Greek equivalent of the Hebrew word Sheol, and likewise means the under-world, the tomb, the state of death or condition of death. The trouble with these ministers is that they know that their congregations are not generally aware of the truth on the subject, and they fear to tell those truths lest they should be accused of having practiced deception in the past, when, as a matter of fact, they had simply taken from theologians of the Dark Ages what they in turn gave to the people, without examining the Scripture proof.

Honesty to God and Religion Most Commendable

Another difficulty confronting these ministers is this: For the past twenty years the colleges of the United States, Great Britain, Germany, etc., have been teaching the Evolution Theory—that man was **not** created in God's image, that he was **not** in God's sight "very good," and that he did **not** fall **down** from Divine favor. It teaches, on the contrary, that he was an evolution from the ape, and

(Continued on page 2, column 1)

HOW JESUS PREACHED TO THE SPIRITS IN PRISON

"Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened in the spirit, by which [two experiences—death and resurrection] He preached unto the spirits in prison." —1 PETER 3:18, 19.

THIS text has been made the basis for some peculiar presentations. From it some have deduced an intermediate state lasting between death and the resurrection. Others have claimed it as an authority for the doctrine of Purgatory. The difficulty in every case seems to be the failure to remember that the Bible always and everywhere teaches that the dead are really **dead,** that they know nothing, and that, therefore, it would be impossible to do any preaching to the dead humans. Undoubtedly the theory that people are more alive after they die than when they were alive, is responsible for nearly all the foolish things which we have all at some time professed to believe.

Before dismissing the thought that these "spirits in prison" are human spirits, let us note the fact that to say, "human spirits," is an absurdity of itself, because human beings are not spirits, and spirit beings are not humans. "Who maketh His angels spirits" is the Scriptural proposition. True, we do sometimes speak of humans as possessing a spirit of life, but by this we merely mean that they possess the power or energy of life, and the same would be equally true of the lower orders of creation, beasts, fish, fowl, etc.

Again, we sometimes speak of the Church as spirit beings—begotten of the Holy Spirit. Thus the Apostle speaks of the natural man in contrast with the New Creature, a spirit being. To appreciate this statement we must remember that the Church class receives the begetting of the Holy Spirit to the end that, if faithful, they may attain unto a spirit resurrection and become spirit beings, like unto the angels and like to the Redeemer. But we are not spirits yet, except by faith—by hope. However, the context shows that the Apostle had no reference to the Church, either; we were not in prison; we received the Message of salvation through the Apostles.

Spirits Once Disobedient.

The spirits to whom the message was given had proven themselves disobedient, says St. Peter. He even tells us the time of their disobedience, namely, that it was "in the days of Noah, while the ark was preparing." Surely, if noticing these particulars mentioned in the context, no one would be excusable for misunderstanding this Scripture and considering it in any way applicable to humanity of our day or to humanity in general. However, it is helpful to us to learn the full particulars of the matter. What was their disobedience, and when and how were they imprisoned?

Turning to Genesis 6:1-5, we find there the cause of the disobedience of those angels, who for a time had been permitted to see what they could do for the uplift of humanity, or, rather, permitted to demonstrate that the downward tendency of sin is incurable except in the manner which God has already arranged for through Messiah and His glorious reign of a thousand years.

Instead of those angels helping mankind out of sin they helped themselves into sin, and by so doing they increased the depravity amongst humanity, until the astounding record is that "the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually." The particular sin of those angels was that when they were granted the privilege of materializing—of taking human bodies for the sake of helping and instructing mankind—they misused this power and took to themselves the daughters of men for wives.

Thus these angels came gradually to prefer to live as men amongst men, and to rear earthly families, rather than to abide in the condition in which they were created—spirit beings, higher than humans. Not only was this wrong in the sense that it was taking a course in opposition to the Divine arrangement, but it was wrong also because the thing was done for the cultivation and gratification of lust, and it led to their own moral defilement as well as having a baneful influence upon humanity; for we can readily see that for the angels, of superior powers and intelligence, to become leaders in lustful practices would mean a great influence upon mankind toward sin and defilement of mind and body.

We are particularly told that the offspring of this improper union between the angels and the daughters of men were giants, both physically and mentally superior to the fallen human family—"men of renown." And this statement, that they were "men of renown," was at a time when manhood's estate was reached at a hundred years, and implies that God did not interfere to hinder or stop the progress of sin for perhaps several centuries. In the meantime the race had become so corrupt that apparently only Noah and his family were uncontaminated—all others had more or less come under the influence, directly or indirectly, of these fallen angels or their giant sons. Hence, of Noah it was written (not that he was a perfect man, but), "Now Noah was perfect in his **generation**" (uncontaminated) and his family apparently the same. Hence these alone were saved in the ark, while all the remainder, more or less contaminated, were destroyed by the flood.

"In Chains of Darkness."

It was then and there that God imprisoned those spirits, angels, who kept not their first estate, and are, therefore, called fallen angels, devils, demons. They were not imprisoned in some far-off world called hell, nor are they engaged there in stoking fires for the torture of poor humanity. Following the leading of the Scriptures we find that when the flood came they were not destroyed, because, while their fleshly bodies which they assumed might indeed perish, yet they would merely dematerialize, or assume their spirit conditions again.

The record is that God cast them down, that He condemned them to an overthrow—that they might not any longer associate with the holy angels, but must be reserved in **tartarus**—our earth's atmosphere. Here they were imprisoned, not in a special place, but in the sense of having their liberties restrained, "in chains of darkness." They were no longer permitted to materialize, and thus to associate with humanity. These things are distinctly told us by St. Jude and St. Peter (Jude 6; 2 Peter 2:4, 5)—an explanation in full harmony with the Genesis account of their fall.

Once Disobedient—Still Disobedient.

We, of course, cannot know that all of those fallen angels are still in a disloyal condition of heart. On the contrary, in harmony with our text, we may suppose that some of these fallen angels have since repented of their wrong course, and it would be none too strong a way to state the matter—that any such repentant ones would surely have terrible experiences as a result. To be obliged to be in close touch and relationship with the more evil and malignant ones, and to have knowledge of all their evil designs and efforts, would be a terrible experience, and, besides this, we may be sure that the rebellious would not hesitate to persecute the repentant ones in every conceivable manner, as they would be lawless, regardless of the Divine will.

On the other hand, the repentant ones would be obliged to restrain themselves and to not render evil for evil, knowing that this would be contrary to the Divine will. In other words, repentant ones amongst those fallen spirits, influenced by the preaching of Jesus, or otherwise, would have a kind of purgatorial experience, and the very thought calls forth our sympathy.

When imprisoned or cut off from the privilege of materialization, many of the fallen spirits, we know not what proportion, continued their active opposition to God, after the manner of Satan. Hence they are spoken of as his angels, his messengers, his servants, and he is spoken of as Beelzebub, the Prince of Demons. Satan, who sinned much earlier than the others, and in a different way, the Scriptures tell us was an angel of a higher rank, or a higher nature, and this superiority of his has made him the Prince or ruler over the hosts of fallen spirits.

Fighting Against God.

The fight of Satan and his fallen angels is against God, against all who are in harmony with Him, against all the regulations of righteousness, and against all the channels and servants whom the Lord may use. St. Paul's words along this line are forceful; he remarks that God's people contend not merely "with flesh and blood," but also "with wicked spirits in high positions," and the question arises, "Who is sufficient for these things?" The reply is that none is sufficient; without the aid of the Redeemer His Church would be quite overcome and vanquished by evil.

Likewise, without the Redeemer's aid through His Kingdom, without the binding of Satan, without our Lord's releasing of the world from the bondage of sin and death, there would be no hope of the world's recovery from its present bondage. But with the Apostle we exclaim, "If God be for us, who can be against us?"—Romans 8:31.

Through Mediums and Obsessions.

Satan's original plan of attack was to bring our race under his influence by misrepresentation—by putting darkness for light and light for darkness—for instance, the temptation under which Mother Eve fell. Satan there represented himself as Eve's friend, giving her sound advice. He represented God as having a selfish motive behind His command that our first parents should not eat of the tree of the knowledge of good and evil. Satan declared that God had told an untruth when He said that the penalty for sin would be death. Satan declared that man cannot die.

And has he not since kept up the same line of falsification? And has he not deceived the whole world upon this very subject? Do not all peoples in every land believe that when a man dies he does not die, but gets more alive—exactly Satan's lie of the first instance? How few have believed God, even amongst His people who truly love Him, and who truly desire to believe the teachings of His Word! We have all been under a kind of "hoodoo." "The god of this world [Satan] hath blinded" our minds on this subject. We are now coming to see that **death** is the penalty for sin, and that the resurrection is the salvation which God has promised and will provide.

Satan has had powerful allies and servants in the fallen angels, and it is through their persistence that his lie has triumphed over the Divine Word of Truth—"Dying, thou shalt die." These fallen spirits have made various manifestations in every land for centuries, and thereby have apparently substantiated the theory that a dead man is more alive than when he was alive. Knowing that mankind would have nothing to do with them if their real personality were known, they hide their personality, and represent themselves as our dead friends who desire to speak with us, either directly or through mediums.

A further desire of these angels is to obsess or to get possession of a human being. Being chained, or restrained from the privilege of materialization, the next most desirable thing, in their estimation, is to gain control over a human being, and to use his body instead of their own. This is styled **obsession,** and persons so afflicted today are sent to an insane asylum, where, it is estimated, they constitute at least one-half of the entire number. In the days of our Lord these were not mistakenly supposed to be insane, but rightly declared to be obsessed. All remember the New Testament account that our Saviour and His Apostles cast out fallen spirits from humanity.

"Know Ye Not That the Saints Shall Judge Angels?"

We need not discuss this question with Bible students, for it is too well recognized to be disputed. We suggest a topical study of this subject by all of

(Continued on page 2, column 2)

WHERE ARE THE DEAD?

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(Continued from page 1, column 1.)

instead of falling has been rising in the scale of intelligence and getting nearer to God's image every year, all the time.

Following the Evolutionists came the Higher Critics, declaring that the Bible is really old wives' fables and not at all inspired. Nearly all graduates of colleges and seminaries for the past twenty years have gone into pulpits, consecrated to the preaching of God's Truth from the Bible standpoint, in violation of whatever conscience they have.

These generally are the great and popular preachers of all denominations. They consider not the vows of their ordination, but practically say, "We do not hide our unbelief to any great extent. We answer questions of the people with a measure of candor, dodging occasionally; and if they know anything about the Bible themselves, they know that we do not believe in its inspiration. If they wish to continue us as their preachers, and to honor us and to pay our salaries, we will continue to serve them. By and by we will get their faith in the Bible thoroughly undermined; and then we will come out into the open. Then we will tell them that we falsified a little for their good, as a mother would tell her babe a fairy story for its entertainment."

The preachers who are in trouble are the conscientious ones who believe the Bible to be true, and who have not yet gotten their bearings. They cannot long believe in an eternity of torture, yet are afraid to follow the course of the International Bible Students Association in a thorough Bible Study which ignores the creeds. These poor men know not what to believe, and are in great trepidation when a question is asked them by the people who pay them for religious advice. They cannot dig. To beg they are ashamed. And to tell the whole truth about what they know and what they do not know respecting the Bible they are afraid. They have our sympathy.

Our advice to all such is, "Tell the truth and shame the devil!" Take your stand for what truth you see, and seek for more light upon God's Word in this glorious dawning of the New Era, in which God declares that He is pleased to give an increase of light on things Divine. "The wise shall understand, but none of the wicked [or hypocrites] shall understand."—Daniel 12:10.

It would appear as if we are living in the time of special testing so clearly foretold by the Lord. Everything hidden would be uncovered, He said. He will bring to light the hidden things of darkness. (1 Corinthians 4:5.) If we would not be put to shame before Him, we must be honest. Who can doubt that honesty, especially in respect to God and religion, is most estimable from the Divine standpoint? None of us have anything whereof to boast. But if we are honest with our God we can look up to Him, by faith realizing that we are acceptable through Jesus Christ our Lord.

EXTRAORDINARY SERIES OF DISCOVERIES.

The twelve years ending with the discovery of the South Pole are as full of dramatic achievement as the days of Drake and Raleigh, for not even in those times was there a more extraordinary series of discoveries and conquests.

In 1900 only one man had been the length of Africa by land, and the Cape to Cairo Railroad was but a dream. There was not a railroad across South America. A great part of Siberia was without rail or road except the old caravan trails. China was practically without railroads. Lhassa was unknown, forbidden to the white man. During a century and a half men had tried to reach the South Pole, and failed; and the North Pole had baffled the efforts of 400 years.

Within a dozen years white men have traveled over the great desert, visited Lake Chad, made a protectorate over Timbuctoo. The days of the Mahdi at Khartoum are ended, and any tourist may travel there comfortably by rail. The Cape to Cairo Railroad is an assured fact. The heart of Africa is now no more remote from the popular imagination than Oklahoma City was in 1900.

In South America, the Trans-Andean Railroad is in full operation across the continent, as the Trans-Siberian is across Asia. Even China has her railroads. Lhassa has been visited by a British army, and both poles are the common property of every fireside that boasts of books, magazines or newspapers.

Such a record may justify a feeling of pride that the spirit of conquest and adventure is as alive as ever, and accompanied with all the courage and hardihood that blessed any earlier generation.—Exchange.

(Continued from page 1, column 4)

our readers. See how many times Jesus and the Apostles cast out demons, and note the particulars. Although we still have with us spirit mediums, and many obsessed, we cannot know whether the proportionate number is greater or fewer than in our Lord's day. Since the world's population today is so much larger, the same number of evil spirits (which do not increase) would show proportionately less. But, however that may be, we may assume that some fruitage resulted from the great sermons preached to these in connection with the death and resurrection of our Lord, respecting which St. Peter tells us in our text. Additionally, St. Paul remarks, "Know ye not that the saints shall judge angels?" (1 Corinthians 6:3.) We do know that the holy angels need no judging, no trial, hence the Apostle must in some way refer to a trial or judgment or testing of these spirits in prison who were once disobedient, in the days of Noah. And if the judgment or testing is a part of the Divine plan, it implies a hope for them, and in conjunction with St. Peter's statement in our text it gives the reasonable inference that the preaching which Jesus did to them was not wholly in vain.

How Jesus Preached in Death.

Here arises another question: If Jesus was really dead, as the Scriptures declare, if "He poured out His soul unto death," and "made His soul an offering for sin," and His soul was not raised from the dead until the third day after His crucifixion, how could He in the meantime preach to spirits in prison, or to anybody else? We reply that He could preach in the same way that the Apostle refers to, saying, "He, being dead, yet speaketh" (Hebrews 11:4); and again, in the same way that the blood of Abel is said to have cried to God—figuratively. Of one thing we are sure, namely, that Jesus gave no oral address while He was dead. He preached in the way we sometimes refer to when we say, "Actions speak louder than words."

It was the great object lesson which the fallen angels saw that constituted to them the great sermon that gave them a ground for hope. On several occasions the fallen spirits, when commanded to come out of human beings, declared that they knew Jesus. In the long ago they had known Him, when, as the Only Begotten of the Father, and His Representative, He had created them and all things that are made, and was also the Mouthpiece for all Divine orders and regulations. They realized that He had come into the world to be its Redeemer; they perceived the great stoop that He had made from His lofty position on the heavenly plane to the servant position on the human plane. They admired His loyalty and faithfulness to God, but doubtless believed Him to be foolish; they never expected Him to rise from the dead. But when they perceived His resurrection on the third day, to glory, honor and immortality, "far above angels, principalities and powers and every name that is named," His sermon to them was complete, namely, that "the wages of sin is death," but that "the gift of God is eternal life." (Romans 6:23.) And as they realized thus the power of God and the love of God for His human creatures, the Apostle's words imply that this constituted to them a message of hope. Perhaps if they would show full contrition God eventually would have mercy upon them, even as He had had mercy and had provided for humanity.

The lesson is one for all. God's power is Infinite, so is His love, His mercy, His goodness. Nevertheless, every wilful sin will have its punishment, a just recompense of reward, and only the willing and obedient shall have the Divine favor and everlasting life. Let each apply the lesson to himself.

THE CHRIST OF PROPHECY

"Moses truly said unto the fathers, 'A Prophet shall the Lord your God raise up unto you among your brethren like unto me. To Him shall ye hearken in all things whatsoever He shall speak unto you. And it shall come to pass that every soul which will not hearken to that Prophet shall be utterly destroyed from among the people.'"—ACTS 3:22, 23.

OUR text is the testimony of the Apostle Peter, and must, therefore, be accepted by all believers in the Bible. Nevertheless, many of us for a long time had difficulty in our effort to harmonize this statement with the facts in the case. We said, "Where do we find the correspondence between Moses, the great lawgiver of Israel, and the Lord Jesus as his Antitype?" We read in the Law of Moses respecting the sacrifices and sin-offerings which he instituted, and in this could find foreshadowings of the "better sacrifices" of Christ; but wherein Christ fulfilled the Apostle's statement has indeed been a difficult matter.

We said to ourselves, "In what sense can it be true that whosoever does not hear and heed Christ is 'utterly destroyed from amongst the people'"? The heathen have never heard in any sense of the word—are they utterly destroyed? The great majority of people in civilized lands have never heard in the sense here intimated, in the sense of heeding the commands of Christ; are they utterly destroyed? True, it would be far better that they should be utterly destroyed than that they should be eternally tormented, as many have imagined, but as the Scriptures do not teach. Nevertheless, would it not seem too bad that the great mass of humanity, even in our day, should thus be condemned to utter destruction because they have not heard and not heeded the voice of Christ?

The Hidden Mystery.

The Apostle repeatedly tells us about the "mystery" hid from past Ages and Dispensations, but now due to be understood by the saints—not by the world. (Ephesians 3:3-9.) This mystery, or secret, not generally comprehended, the Apostle explains, is "Christ in you, the hope of glory." (Colossians 1:27.) In other words, he would have us understand that God's Plan for the salvation of the world is much greater, much larger, than any of us would have suspected—that it includes, first of all, the selection of the Church of this Gospel Age as members of the Body of the great Christ, under Jesus their Head. (Ephesians 1:22, 23.) This whole company, the Head and the members, will therefore constitute The Christ of prophecy—"like unto Moses." So, then, only those who recognize this "mystery," this secret, are prepared to rightly understand our text and many other matters and statements of the Scriptures.

Our text is not yet fulfilled, but awaits fulfilment until the entire Christ (Head and Body—Christ Jesus the Head and the Church which is His Body) shall have been "raised up." Our Lord, the Redeemer and Head, has already been exalted, and His Church for nearly 1900 years has been in process of selection, formation and testing. In the Harvest of this Gospel Age the union between the Head and the members is promised, for our Lord declared, "I will come again and receive you unto Myself, that where I am there ye may be also." (John 14:3.) He told us thus to expect to enter into His glory and become heirs of God and joint-heirs with Himself in His Kingdom, which He will establish at His Second Advent. From this standpoint, therefore, this entire Gospel Age has been devoted to the raising up of this great Antitypical Prophet, foreshadowed or typified by Moses, and composed of many members.

With the completion of the work of this Age the work of the next Age will begin—a totally different work. The work of this Age is a selective one, or, as some dear Christian people term it, an elective work. God is gathering the "members of the Body of Christ" that He may use them in His great work of blessing and instructing mankind, and in thus raising up out of sin and death conditions all who will hearken to the instructions then to be given through the great Antitypical Moses—The Christ, in glory. In the type, Moses led Israel and instructed them forty years before they were prepared to enter Canaan; in the antitype, the Greater than Moses—The Christ, Head and Body—will lead and instruct all the willing and obedient for a thousand years, at the close of which all the worthy ones will be ushered into the antitypical Canaan of eternity, while on the contrary, all who fail to respond to the teachings and assistances that will be given to mankind by the Antitypical Moses will be "utterly destroyed" in the Second Death.

Law Covenant and New Covenant.

God's purpose toward the world—to grant to Adam and all of his posterity a blessing of recovery from the "curse" or sentence of death which came upon all through Adam's disobedience—is clearly set forth in the Abrahamic Covenant, the Oath-bound Covenant, which declares, "In thy Seed shall all the families of the earth be blessed." Nevertheless, in thus providing a blessing for all, the Lord wisely put restrictions, requirements upon all who would have that blessing to the fullest degree—to the perfect degree of eternal life. First, the Law Covenant was made with the nation of Israel that it might foreshadow the Plan, the arrangement of God for the world's blessing, and at the same time might, by showing man's deficiencies, point out the need for the better arrangements which God designed to bring forward in due time under the New Covenant, whose Mediator will be The Christ.

The Law given to Israel was just and true, and Moses, the mediator of that covenant, was loyal and faithful both to the Lord and to Israel. Wherein then was the difficulty that the Law Covenant brought nothing to perfection? We reply that the difficulty lay in the fact that mankind are by nature fallen, and have the seeds of imperfection, sin and death in their constitution, and hence, with the very best of intentions, as the Apostle declares, "we cannot do the things that we would"—when we do good, evil is present with us. (Romans 7:21.) Thus the Jewish nation for centuries tried to keep the Law, and were unable to do so, and hence, as the Apostle declares, "By the deeds of the Law can no flesh be justified in God's sight."—Romans 3:20.

The Lord's Word teaches us that the New Covenant is to be more successful than was the Law Covenant—it is to save all the willing and obedient of every nation, people, kindred and tongue. How will it do this? Will the New Law connected with the New Covenant, and administered under the Kingdom of Christ, be less searching, less exacting than the Mosaic Law? And if the people of Israel could not rise to the requirements of Moses' Law, because of their inherited weaknesses, will there be a modified law for the future? We answer, no! A perfect God could not give an imperfect Law—He could not set up a wrong standard of righteousness. What hope, then, can there be that the world's opportunity under the New Covenant will result more favorably than did Israel's opportunity under the Law Covenant?

We answer that the difference will consist in the fact that the New Covenant has a more competent Mediator. In this we are not calling in question the willingness of Moses to have done for the people of Israel all that Christ will do for the world of mankind; but with all his willingness he was incompetent, because he, like the rest of the people, was a sinner—a member of the sinner race. Christ, on the contrary, will be a competent Mediator. Adam's disobedience brought condemnation and death against the entire race; the obedience of Jesus even unto death, paid, settled, canceled that original condemnation, according to the Divine requirement, "a life for a life," the Second Adam for the first Adam. And as the condemnation of Adam proceeded to all of his posterity, so the Redemption of Adam proceeds to all of his posterity.

In other words, our Lord Jesus bought the world of mankind with His own precious blood; His own untainted, uncondemned life He gave for the World's Ransom. By reason of this Redemptive work our Lord has the full, just right to restore, to lift up, out of sin and death conditions, through knowledge and disciplinary experiences, the whole world of mankind—so many as will obey. By thus lifting mankind up again out of sin and death, in recovering the willing and obedient from all that was lost through original sin, our Lord will prepare them for the tests of the perfect Divine Law which will come upon every one of them in the close of the Messianic Reign. But it will be a different matter for a perfect man to meet the requirements of the Divine Law than for an imperfect man to meet those requirements.

True, Father Adam was a perfect man, yet failed; but his failure was due largely to an imperfect degree of knowledge. Those who will reach the close of the Millennial Age will have a clear knowledge of both good and evil. The world has gained its knowledge of evil during the 6,000 years of the prevalence of sin, and whoever will, shall, during the Messianic Reign, have full opportunity of coming to a clear knowledge of that which is good, and appreciate the difference between good and evil, and the rewards of these, so that the testing in the end of the Millennial Age will fully justify the 7,000 years of instruction which God's providence has arranged for Adam and his race. It is not for us to know what the proportionate number of those who shall ultimately attain eternal life and those who through disobedience to that great Prophet shall be "utterly destroyed from amongst the people" in the Second Death. We think it not unreasonable, however, to assume that fully a half of our race, or over, will gain life eternal under the terms of the New Covenant.

Sealing the New Testament.

Some may inquire, Why the long delay since Jesus died as the Redeemer of the world? Why did He not at once begin the work of the New Covenant, restoring the world of mankind? We answer that there are two principal reasons: First, the Lord evidently wished that the world should be filled, populated. This was the original commission given to Father Adam before he sinned: "Multiply and fill the earth." Under the conditions of sin and death the race production has gone on rapidly, so that by now we may suppose that the whole number ever born into the world would very nearly make a full population for it if it were turned as a whole into a Garden of Eden, or, as promised, into a Paradise of God. True, the Lord could raise up in the midst of the ocean other continents still larger than we now have, and possibly He may do so; but as it is, a reasonable estimate of the numbers born into the world for the past 6,000 years would make a tolerably well-populated earth. This would be one reason why the Lord would delay the establishment of the Kingdom, because with its establishment the birth-

THE THIEF ON THE CROSS.

What did Jesus mean by His words, "Verily I say unto thee today, thou shalt be with Me in Paradise"—if Paradise, lost 6,000 years ago, will not be restored until the Second Coming of Jesus and the establishment of His Kingdom?

The full answer to this question we shall be pleased to send you upon receipt of postal-card request. Address, Bible & Tract Society, 13 Hicks St., Brooklyn, N. Y.

rate will certainly decrease, and eventually entirely cease. For we are assured that those who will attain perfection will "neither marry nor be given in marriage," but, like the angels of Heaven, will be without sex distinctions, as Adam was before Eve was created to be the mother of the race.—Matthew 22:30.

Second, another important reason for the delay in the establishment of the New Covenant blessings is the necessity for the sealing of this New Covenant. It must be sealed before it can go into effect. The Apostle calls it a testament—that is, a will—saying, "Where a testament is there must also of necessity be the death of the testator (the death of the one who makes the will), for a testament, a will, is of force only after men are dead; otherwise it is of no strength at all while the testator is living." (Hebrews 9:16, 17.) So this New Covenant, New Testament, could not go into effect except as the testator, Christ, died. But, you say, Christ died nearly nineteen centuries ago. Yes, we answer, Jesus died, and it is His death that is efficacious for the cancellation of the sins of the world; but in the present time He is not applying the efficacy of His sacrifice to the world, but merely to those special "believers" who flee from sin and by faith lay hold upon Him and come under His robe of righteousness. And He is now giving such the opportunity of becoming "members of His Body" and as such, joining with Him in His sacrifice—joining with Him by and by in the sealing of the New Covenant.

"Partake Ye All of It."

This is what He meant when He instituted the Memorial Supper in the night in which He was betrayed. He took the cup, saying, "This is My blood of the New Covenant (new testament—will), shed for many for the remission of sins; partake ye all of it." Not the many who will be blessed by the New Covenant are invited to become partakers of the blood, but the few, the "little flock," who now by faith are called out of the world, elected as the Body of Christ—these are invited to participate with their Lord and Head in the blood by which the New Covenant is to be sealed. As our Lord said to His followers in the Narrow Way, "Drink ye all of it," so the Apostle, putting the same matter in other words, says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service." —Romans 12:1.

Again St. Paul says, speaking of the memorial cup representing the blood of Christ, "The cup which we drink, is it not the communion of the blood of Christ?" (1 Corinthians 10:16.) By this he calls attention to the fact that our pledge as followers of Christ, to lay down our lives in His service and for the brethren, as living sacrifices, is our communion or common participation with Jesus in His sacrifice. Not that the merit belongs to us, but under the cover of His merit we are accepted as His members, so that our sacrifices are counted in as part of His sacrifice.

From this standpoint of the "mystery" we can see that the entire Gospel Age of over eighteen centuries has been the time of "the sufferings of Christ," first the Head, and subsequently all the members of the Body of Christ, "filling up that which is behind of the afflictions of Christ." (Colossians 1:24.) We can see that the experiences of the Lord's consecrated ones have been their communion, their fellowship, in the blood of Christ, in the sacrifices of Christ, and that all of these together are sacrifices in with the Master's and will constitute the sealing of this Great Covenant, this Great Testament, through which the world is to be blessed during the thousand-year reign of The Christ, the antitype of Moses.

Inaugurating the New Covenant.

The typical or Law Covenant was inaugurated at Mount Sinai by the typical mediator, Moses. Its foundation was laid in the typical sacrifice of animals—bulls and goats—the mediator sprinkling the blood of these first upon the Book of the Law and secondly upon the people. The sprinkling of the tables of the Law represented the satisfaction of Justice, that the mediator and his sacrifice were acceptable so far as God was concerned. The sprinkling of the people with the same blood represented their agreement to be obedient to God and to accept the mediator. The antitype of these things belongs to the Gospel Age. As shown in the types, the first sacrifice of the sin-offering was that of the bullock, which was not for all the people, but simply for "the household of faith," including the Church, which is the "Body of Christ." This sacrifice was fulfilled by our Lord Jesus at Calvary.

The sacrifice of the goat-class has been in process since Pentecost, and will conclude with the finished sacrifice of the Lord's consecrated people of this Age. The presentation of the merit of these sacrifices before the Father by our great High Priest, Jesus, and the Father's acceptance of them, correspond to the sprinkling of the Book of the Law, the meeting of the demands of the Law as respects the race. Then, forthwith, the work of sprinkling all the people will begin. This in the antitype will mean the spread of the knowledge of the Truth among the people, and the application to each individual who will accept it of the merit of Christ's sacrifice, so that as a result all mankind may come back, if they will, into full fellowship and harmony with God. However, the Scriptures clearly indicate to us that not all will respond, that some will refuse Divine mercy and favor even after they have had full knowledge and full opportunity, and that for these the Lord provides the Second Death —they "shall be utterly destroyed from among the people."

Mount Sinai and Mount Zion.

The Lord pictures before our minds the installation of these two covenants, pointing the one out as type and the other as an antitype. (See Hebrews 12:18-29.) He indicates that as the Law Covenant, the type, was instituted at Mount Sinai, its thunder and lightning and terrible sights and sounds were all typical or allegorical of the yet more striking, more wonderful events which will attend the inauguration of the New Covenant; and as this inauguration of the New Covenant is, we believe, nigh, even at the door, and to be expected within the next few years, it may be profitable for us to consider carefully just what the type may teach us under the guidance of the Apostle's words.

The Israelites had for some time been approaching Mount Sinai, and, being a large company, would not all reach there at the same time. Likewise, the Church has been approaching Mount Zion, the Kingdom of Zion, for which we pray: "Thy Kingdom come"—the Kingdom of God's dear Son. For nearly 1,900 years the faithful in Christ Jesus have been marching onward to Mount Zion, which is to be the general rendezvous, the meeting place, for all the "General Assembly of the Church of the First-born, whose names are written in Heaven." There they not only will meet God, the Judge of all, but ultimately also meet all the perfect ones, with Jesus the Mediator of the New Covenant. At that time the sprinkling of the blood of the New Covenant will be in order. To come under that sprinkling will not mean vengeance, as the blood of Abel called for vengeance; to come under the blood of Christ will mean mercy, because His blood was shed as our Redemption Price.

Pointing back to the type, the Apostle says that the Lord's voice, then, at Sinai, shook the earth. Pointing next to the installation of the New Covenant, now near at hand, he declared that God has promised that at this time He will not only shake the earth, but also heaven. We can readily see that the terms "heaven" and "earth," in this case, are used in a figurative or symbolical sense. True, the physical earth may be shaken considerably, as it certainly was literally shaken at Mount Sinai; but we cannot think of Heaven, God's dwelling place, as being shaken in any sense. Evidently the symbolical heavens and earth are here meant—namely, the "heavens," ecclesiastical powers; the "earth," social organization or civilization. Both are to be shaken here, and the Apostle's language clearly shows that the shaking is not to be a trifling matter; the Lord will so thoroughly shake the ecclesiastical powers and the social systems of earth that everything that can be shaken, everything that is not fixedly established upon principles of Righteousness and Truth will be thoroughly shaken loose, overthrown, destroyed. With the amount of error and falsity there is in the world, in religion, in politics, in business, in society, everywhere, we can readily see that this will mean a terrible shaking of present institutions: "A time of trouble such as was not since there was a nation."—Daniel 12:1.

That we may get the force of the matter, the Apostle pictures allegorically the tempests and darkness and frightful sounds which occurred at Mount Sinai. As there the least contact with the mountain brought death, so here everything in conflict with the Kingdom, Mount Zion, will suffer. As in the type blackness and darkness and tempests and sound of a trumpet caused terror, so here in the antitype there will be fearful sights, terrible scenes in the end of this Age, in the beginning of the sounding of the great trump of God, the last trump, the "Seventh Trumpet" of Revelation. Here the voice of the archangel will be recognized as issuing commands and bringing into order the institutions of the New Dispensation, not in words, literally, but in forceful demonstration, which will speak louder than words. The result will be, as the Apostle points out (vs. 27-29), that everything shakable, everything imperfect, everything untrue, everything out of accord with perfect justice connected with the institutions of men, either theological, political, financial or social, will be utterly shaken loose and destroyed, and only those things that cannot be shaken will remain. The Apostle's intimation is that the things which cannot be shaken are the Truths pertaining to the Kingdom of God's dear Son, which cannot be moved.

The Kingdom Then Bestowed.

The Apostle, addressing those who hope for a share with Christ in His Kingdom and honor and glory, and who hope for a share in the work of that Kingdom in the blessing of all the families of the earth, urges us, all believers, saying: "Wherefore we, receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably." Let us realize that now is the time for service, the time for sacrificing, the time we have pledged ourselves to walk in the narrow way, to faithfully lay down our lives, thus participating with Him, our Lord and Head, in His cup, that we may also be accounted worthy to participate with Him in His glories soon to follow.

The Apostle concludes his statement with a further reference to God, with whom the mediation is made. He declares, "For our God is a consuming fire." The picture he thus thrusts before our minds carries us back to the illustration at Mount Sinai, where the Lord manifests Himself to the people as a consuming fire at the top of the mountain. The lesson thus enforced is that God's opposition burns against all iniquity, all unrighteousness, all sin. He cannot look upon it with allowance; His sentence against sin is destruction. We are all sinners, and all justly under this sentence of destruction, the fire of God's anger, righteous indignation; but He is merciful, also, and has provided a way of escape—Jesus, the Way, the Truth, the Life. The Church of this Gospel Age is invited to associate with Him; but if any man love darkness rather than light, if when he comes to discern righteousness and sin in their true character, true colors, he is not disposed to accept the side of righteousness, he is putting himself wilfully and intentionally in opposition thereto, which means opposition to God.

Such are to know that however much mercy, long suffering and patience the Lord has for those who are even stumblingly seeking to walk in the ways of righteousness and in the footsteps of Jesus, and however broad the provision He has made that ultimately every creature shall have the knowledge and opportunity of coming into accord with Himself through Christ, under the New Covenant, nevertheless, the "wages of sin is death," and all who love unrighteousness must expect to perish before the consuming fire of Divine Justice.

We who now taste of the good things of God's favor in advance of the world, in connection with our "high calling" and privilege of joint-suffering and joint-heirship with Christ, must remember that the Almighty is not to be trifled with; that if we wilfully reject His mercies and favors He will be toward us as a consuming fire. Likewise, the world in the coming Age must learn that if they sin wilfully, if they refuse to go on and attain perfection, if they reject the mercy of God, through the Lord Jesus, they must expect no further mercy, no mercy outside of Him and the Divine order and arrangement of which He is the recognized Head—they shall die The Death, they shall be "utterly destroyed from among the people."

But we are not of those who draw back, but of those who go on. Let us be faithful a little while, and we shall reach the end of the Narrow Way and be ushered into the Kingdom with the words, "Well done, good and faithful servant."

WHY MEN FEAR THE SECOND COMING OF CHRIST

"Their fear toward Me is taught by the precepts of men."—ISAIAH 29:13.

ALL men realize that they come short of perfection. Additionally, nearly all realize that in the past of their lives lie crimes more or less serious. In the majority of minds fear is instinctive. Under proper limitations it is a healthy condition. "Let us fear lest a promise being left us of entering into His [Divine] rest, any of you should seem to come short of it." "The fear [reverence] of the Lord is the beginning of wisdom."—Hebrews 4:1; Psalm 111:10.

But the Adversary has taken advantage of this proper and wholesome fear through what the Apostle terms "doctrines of devils." Thus from infancy an abnormal, irrational fear has obtained a lodgment in nearly every mind, heathen and civilized. Of this fear the Lord, through the Prophet, says, "Their fear toward Me is taught by the precepts of men." (Isaiah 29:13.) These "precepts of men," or human traditions, have grossly misrepresented God and His Word; and alas! many, even Bible students, are seriously handicapped by these devilish theories established in a period of ignorance and superstition, but supposed to be based upon the Divine Word.

Time of Restitution Is Day of Judgment.

Amongst other false theories respecting the Second Coming of Christ we have the view held by our Adventist brethren, that the moment of the Lord's coming will be the "crack of doom" to the world and the inhabitants thereof—marking the end of hope for all not previously brought into relationship with God through Christ, as saints. Adventists are not alone in this theory. Practically the creeds of all denominations teach the same thought, the very reverse of the Scripture presentation.

St. Peter describes the time of the Second Advent and the blessings that will then come to mankind. He says, "Times of refreshing [greenness—springtime] shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you, whom the Heaven must receive [retain], until the Times of Restitution of all things which God hath spoken by the mouth of all His holy Prophets since the world began." —Acts 3:19-21.

The Scriptures teach that Christ Jesus and His glorified Church will together "judge the world." (Acts 17:31; 1 Corinthians 6:2.) The judging of the world is commonly supposed to signify a condemning, or damning of the world. The real thought, however, is that having condemned the whole world through one man's disobedience, God has arranged that the entire race of Adam shall have a full, fair, personal trial for life or death everlasting, as a result of the redemption accomplished by our Lord Jesus. If God had shown no mercy, there would have been no redemption and no future judgment. The trial of Adam six thousand years ago had its result and its penalty, under which sin and death have reigned for six thousand years.

Having provided the Redeemer, God is about to establish the Messianic Kingdom for the very purpose of giving to all humanity a special, personal opportunity for reformation, uplift, sanctification and the attainment thus of life everlasting. Only the preliminary steps of this great Plan have yet been taken:

(1) The Redeemer has died, the Just for the unjust.—1 Peter 3:18.

(2) He has appeared in the presence of God for us, the Church, and thus, as our Advocate, has made it possible for us to become His Bride, or, under another figure, "members of His Body."—Hebrews 9:24; 2 Cor. 11:2; 1 Cor. 12:12.

(3) This offer, or opportunity for the Church, has separated from the world all those who accept this High Calling. They become spirit-begotten children of God, and, prospectively, joint-heirs with Jesus. They now share with the Redeemer in sacrificing the earthly life, and, if faithful, will by and by be granted a share with Him in the glorious work of His Kingdom—the judging of the world—the giving of the world a fair, impartial trial for life everlasting or death everlasting.

"Who Shall Stand When He Appeareth?"

However, there is another side to this question. The Scriptures indicate that at His Second Coming only the saintly ones will be ready to receive the Master with joy; that at that time the masses of mankind will be so associated with sin and injustice that, instead of being worthy of His approval, their course in life will come under reprobation and stripes. Hence, it is written, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you"; "Woe unto you that are full now."—James 5:1; Luke 6:25.

Babylon the Great is to fall; and the wonderful institutions of civilization, which are partly good and partly bad, will be found only partly satisfactory to the new King and the rulers of His Government. This will mean that many who are now stewards of wealth, influence and position, honored of men, etc., will be called to account and dispossessed of their stewardship. Their realization of their losses is figuratively represented in the Scriptures as wailing and howling and misery, as that class will suffer the loss of practically all upon which they are now setting their affections.

We are not saying that the poor are more righteous than the rich, but this class are more numerous; and those who have little of this world's goods, and who are used to trials and scarcity, will probably feel less the great time of trouble impending than will some who have long rested in the lap of luxury.

"He Shall Judge the World in Righteousness."

From this standpoint, the apprehensions of mankind are well based in respect to the Great King's disapproval of much that is carried on in the world in the name of civilization, yea, in the Master's own name! But let us not dwell too much upon this side of the question. "Sufficient unto the day is the evil thereof." Let us rather point men to the glorious silver lining of that dark cloud which draws daily nearer and nearer. Let us point men to the glorious blessings of Messiah's Kingdom, and teach them to pray, "Thy Kingdom come, Thy will be done," and to strive to understand and appreciate the principles governing that Kingdom; peradventure they may pass through the time of trouble with the less injury.

Hearken to the words of the Prophet (referring not at all to the Church, which is accounted worthy to escape those things coming upon the world, but speaking to mankind in general, and exhorting the better element of the world), "Seek righteousness, seek meekness; it may be that ye shall be hid in the Day of the Lord's anger." (Zephaniah 2:3.) It surely will be true that the more meek and more righteous men may be, the better they will be prepared for the awful shock and terrible distress of that Day of trouble, which as a plowshare will prepare the hearts of mankind to receive the good seed—the Message of Divine Truth and Grace, which then will be made known to every creature.

SAUL OF TARSUS AND WHAT HE SAW

"Last of all He was seen of me also, as one born before the time."—1 CORINTHIANS 15:8.

SAINT PAUL was discussing the resurrection of the dead. He realized that on that great fact rested the weight of the Gospel Message. It was easy enough to prove that Jesus had died, but to an incredulous world it was difficult to prove that He had risen from the dead; and whoever could not believe that great fact could not believe the other great facts which stand or fall with it.

For instance, the Apostle presented that Jesus had left the heavenly glory and had become a Man for the purpose of meeting the demands of the Divine Law against Adam and his race, involved by him. He could show the reasonableness of this logic. He had proven that as the whole world was condemned to death through Father Adam's disobedience, it was absolutely necessary for an untainted life to be sacrificed in order to meet the penalty and to secure the release of the condemned race.

God Would Not Leave His Son in Death.

The Apostle had declared that Jesus had been faithful in His ministry in fully laying down His life and that the entire matter was pleasing and acceptable to the Heavenly Father. If so, surely God would not leave His Son in death, but would raise Him from the dead. This fact the Apostle had repeatedly enunciated, showing that our Lord entered into His glory and reward, and ascended up where He was before—to perfection on the spirit plane.

But all these claims fell lightly upon some of his hearers, who claimed that it was much more easy to believe that Jesus never died at all, but merely transmuted, than to believe that He died for our sins and rose again for our justification; hence the Apostle's frequent reference to Christ's resurrection, and his insistence upon it as absolutely necessary to Christian faith, for not only would the Heavenly Father's favor toward the Lord Jesus thus be shown, but the bulk of all the holy prophecies would remain unfulfilled unless Jesus arose from the dead.

In other words, a dead Redeemer would be of no advantage; matters would be just as unfavorable for the sinners as though Jesus had never come at all. Additionally, if the resurrection of Jesus was a questionable matter, how could those who disputed that great fact acknowledge the resurrection of the Church and of the world? Saint Paul emphasizes this, also declaring that "there shall be a resurrection of the dead, both of the just and the unjust," as a result of the redemptive work of Jesus—His dying for man's sins, and His resurrection to carry out the blessings secured by His death.

"Last of All He Was Seen by Me."

Prosecuting his argument, the Apostle marshalled the whole chain of witnesses except the women who first saw the Lord on the morning of His resurrection. He says, "He was seen of Cephas (Peter); then by the remainder of the twelve; then of above five hundred brethren at once; later, He was seen of James; then of all the Apostles," when He ascended. Then comes the text: "Last of all, He was seen of me also."

There is something pathetic in this reference to his own glimpse of Jesus. It called up the period of his own bigoted persecution of the Church. It reminded him of his own responsibility in connection with the death of Saint Stephen, and of the blind hatred which led him to persecute inoffensive fellow-creatures, simply because they believed that Jesus died and rose again, the very thing which he was now trying to testify to all having the hearing ear.

His memory went back to the madness which he had manifested in pursuing Christians even to Damascus, haling them to prison. Again he saw the great, blinding light from heaven, above the brightness of the noonday sun, his fall to the earth, and heard the voice speaking to him, saying, "Saul, Saul, why persecutest thou Me?" (Acts 9:1-9; 26:12-19.) Again he remembered his astonishment at learning that those whom he had persecuted were not renegade and deceived Jews, but highly esteemed and acknowledged by this Great One, a glimpse of whom felled him to the earth. Ah, that was a wonderful sight! If Messiah was so great, so glorious, so powerful, he could believe in Him, he could reverence Him.

The objection which all Jews had to Jesus, and what they considered absolute proof that He was not the Messiah, was His apparent weakness, His apparent inability to accomplish the things foretold by the Prophets. They said, It is foolish to think of a man without an army and without wealth claiming to be a king. It is still more foolish for Him to claim that He is the Messianic King, who is to be above all kings, and before whom every knee shall bow and every tongue confess. They said, therefore, that Jesus must either be beside Himself, crazy, or else He was seeking to deceive the people and temporarily create a little commotion of popularity.

To them it seemed that when He was crucified a demonstration had been given that He was not the Messiah. Was not the Messiah to live forever, and was He not to reign successfully as King of kings and Lord of lords? Was it not, therefore, proven that any man whom the Jews or the Romans could crucify, could put to death, must have been an impostor? They considered the matter proven to a demonstration. The persecution of the followers of Jesus was merely with a view to stamping out a new religion, which, it was feared, would do harm to Israel, in that it would call in question the hopes of Israel respecting a coming King and His Kingdom. Thus Saul of Tarsus had felt himself fully justified in persecuting all of that way of thinking—for "the good of the cause," as so many persecutors have said.

A New View of Matters.

The honesty of Saul of Tarsus led him to be just as honest after he got his eyes of understanding open as he had previously been with them closed. It took him a little while to get the proper focus, then he saw, and could explain to others the necessity for the death of Jesus and how it was typified in the sacrifices of the Law, and how the Divinely arranged Plan had made this great sacrifice in order thereby to more fully show Divine Justice, Wisdom, Love and Power.

Now he saw, not only the need for Jesus to come in the flesh and to give Himself a Ransom-Price for all, but he saw equally the necessity for His Resurrection, not in the flesh, but in the spirit, that He might be a fully qualified Ruler and Saviour—not only to save His people from the Romans, the Assyrians, and from all other human enemies, but also to save them from Satan, from sin, from sickness, from sorrow, from death. Ah, now he saw how great Messiah must be in order to meet the necessities of the case.

The matter changed immediately in his mind; instead of a human Saviour and Messiah and an earthly King, God had prepared a Heavenly One, partaker of the Divine nature, glorious, "far above angels, principalities and powers, and every name that is named." Now he saw that the sufferings of Jesus had a two-fold value. First, they were necessary for man's release from the death sentence; and secondly, they were necessary as a demonstration of the loyalty of Jesus. Now he saw that God, in preparing to bring many sons to glory, determined first to prove the loyalty of Him whom He had invited to become the Captain of our Salvation, and that this was done by the arrangement which necessitated Jesus' death.

The climax of the argument was reached when he found that God not only had raised up Jesus from the dead, but that additionally He had bestowed upon Him the glory, honor and immortality of the Divine nature, of which Saul had a demonstration or proof in the blinding flash of light which felled him to the earth, and in the voice which said to him alone, "I am Jesus, whom thou persecutest."

Crown Him Lord of All.

We like to think that, as we were once blinded to many of the precious truths of God's Word, so it is with many others whose eyes of understanding have not yet opened. We like to think of Saint Paul's experiences, his sincerity, even to hatred and persecution, and then his loyalty, even to stripes and imprisonment and death. We like to think of him as exemplifying, possibly, a large class of the opposers of the Truth.

We like to hope that all they will need to bring them into line with God's arrangements, and to make them loyal servants of righteousness, will be the great Light which will shine forth resplendently very soon, when the due time shall come for Messiah to take to Himself His great power, and reign—when His elect Bride shall have been completed and glorified with Him. We like to remember the words of the Lord through the Prophet respecting that glorious Epoch: "Then shall the eyes of the blind be opened, and the ears of the deaf be unstopped; then shall the lame man leap as an hart and the tongue of the dumb sing"—in that Day.

Where would Saul of Tarsus have ended his career if the great Redeemer had not interposed for his help? And how poorly we would have fared, and how little of the Light Divine would we have seen if Divine providence had not helped us in various ways? And so with the world. It is beyond our power to give the hearing ear or the seeing eye. This is the work of the Great Physician, and His day for healing and blessing and uplifting the world we perceive to be nigh, even at the doors.

Ah, yes! Now we can see that the little opening of the eyes and unstopping of the ears and healing of the lame accomplished at our Lord's first advent merely foreshadowed His coming glory and much greater work. Now we can see a reason why so many of His mighty works were done on the Sabbath days—because they were all prophetic, as the Sabbath days themselves were prophecies of the great Thousand-Year Sabbath of Messiah's glorious reign, during which all of humanity who will may enter into His rest—rest from sin and from Satan and from everything that would hinder them from a full return to the Heavenly Father's love and favor.

Now we see that the great work of that Thousand-Year Sabbath will be the healing of the morally lame and the giving of sight and hearing to the minds now blinded and deaf under the evil influences of the great Adversary—"the god of this world [who] hath blinded the minds of them that believe not."—2 Cor. 4:4

One Born Before the Time.

Many have remarked at the peculiarity of Saint Paul's statement that he saw the Lord as one prematurely born. But, if at first the statement was dark and puzzling, now it is luminous and enlightening. His thought is this: the time for giving occular demonstrations of the Lord's resurrection had gone by; the next manifestation of Him is to be to His saints, and after that to the world. Thus we read: "We shall be like Him, for we shall see Him as He is"—made like Him by our resurrection change from the human conditions to the spirit conditions.

Strictly speaking, then, the experiences of Saul of Tarsus were out of the ordinary. No one else than he alone, not even the saintly, were to see the Lord before their resurrection change, in the end of this Age. When, therefore, he saw Jesus, he saw Him before the time—more than eighteen centuries before the time. Moreover, he saw Him as one **born before the time**—as one resurrected before the time. We are to have in mind the Scriptural use of this word **born**—that the Church must all be begotten of the Holy Spirit in order to experience the resurrection birth.

Thus, concerning our Redeemer's resurrection, we read: "He was the First-born from the dead"; and again, "He was the First-born of many brethren." So the hope of all of God's people is that the begetting of the Holy Spirit in the present time will be followed by the resurrection birth, which Saint Paul describes in this same chapter, saying, "It is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spirit body."

With these things before our mental eye we see the meaning of the Apostle in the words, "He was seen of me, also, as of one born before the time." He was not thus seen by the other Apostles. They saw Him merely as He appeared—sometimes in one form of body and with appropriate clothing, at other times in another form and with diverse clothing. He appeared and disappeared, but they did not see **Him**, the New Creature; they saw merely the various forms in which He appeared. But Saint Paul saw the Lord more nearly as all the saints shall see Him when they shall be born from the dead by the glorious resurrection change.

Church's Glory to Be Greater Than That of the Angels.

One great difference between the effect of what Saul saw and what the entire glorious Church will see in the Resurrection, is that Saul's eyesight was injured by the sight; besides, he saw nothing very distinctly—merely a blinding light, which the voice explained to be the appearance or manifestation of Jesus. Far more precious will be the experiences of the Church. Before beholding Him who is declared to be "the express image of the Father's person," "whom no man hath seen, nor can see, dwelling in light which no man can approach unto"—before this, we shall have been changed, glorified. This will enable us to see Him as He is, for the glory of the Church will be like to the glory of her Lord, and superior to the glory of the angels.

While heavenly glory does not consist exclusively of brightness, nevertheless the Scriptures everywhere seem to associate bright shining with the heavenly ones, and would imply that the higher the station and rank the brighter will be the sheen, the glory. Thus the glory of the Heavenly Father is represented as being so great that few could endure it; and angels and seraphim are represented as veiling their faces before the Divine glory, which so greatly transcends their own.

It should not, therefore, surprise us that the Scriptures everywhere represent that our Lord Jesus and the Church, "made partakers of the Divine nature" (2 Peter 1:4), will have a great honor and brightness, far above that of angels and all others except that of the Heavenly Father. As the Lord Jesus was able to veil the glories of His person, and to appear as a man, after His resurrection, so undoubtedly He could do as respects the world, during the thousand years of His Messianic Reign.

And, similarly, it would be possible for the Church to appear as men with the glory veiled. It might appear at first as though this was what was signified through the Mosaic type when Moses, representing Messiah in glory, came down from the mountain, his face radiant, but veiled for the sake of the people. Our thought, however, is that Jesus and the Church will never thus appear in the flesh as angels have done in the past, but that, on the contrary, the Ancient Worthies, perfected on the human plane, will be their agents and representatives in all communications with mankind. Thus, "the Law shall go forth from Mount Zion (the Spiritual Kingdom) and the Word of the Lord from Jerusalem" (the earthly Kingdom), to every nation, people, kindred and tongue, that all may be blest if they will, and attain everlasting life.

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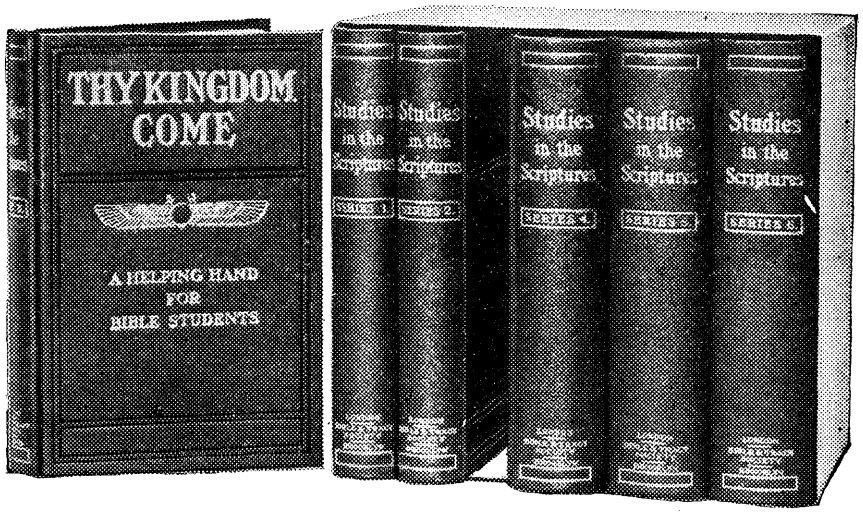
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International Bible Students Association, *Publishers.*

VOL. V. BROOKLYN, N. Y. No. 3.

Religious and Scientific Gleanings

REFORMATION BY SURGERY.

"The wonders performed by surgery constantly increase, and perhaps in no direction has the beneficence of the science been so much demonstrated as in the direction of making mental and moral cures through surgical operations. From time to time a number of cases have been reported whereby—with an operation on the head, removing some depression from the brain, or perhaps opening the skull to allow greater brain expansion—backward and vicious boys have been given normal mental and moral conditions and a fair chance in life.

"Edward E. Grimmell, when 14 years of age, received a blow on the head from a picket, which fractured the skull and left a discernible depression. His parents paid little or no attention to the incident, but the boy grew up and from time to time showed criminal tendencies. He made little progress at school and was vicious, and was frequently the subject of police attention. After serving three terms in State's prison he was finally arrested and tried for forgery. He did not deny any of the facts, and his counsel contended that his criminal impulses were the result of injuries to the head.

Release of Pressure on Brain Changed Course of Man's Life.

"The Judge did not place credence in the claim made in his behalf, considered him a clever professional crook, dangerous to the community, and sentenced him to the Dannemora prison. The man begged the prison surgeon to perform an operation, saying he desired to lead a decent life, but could not resist the opportunity to commit crime whenever he had a chance. He preferred death to a continued career of crime, such as he felt he was doomed to have. He finally attracted the attention of an eminent surgeon of Boston, who performed the operation, relieved the pressure on the brain and changed the whole tendency of the man's thought and action, and from having the most perverse and criminal nature prior to the operation, he has since become, to all appearances, a moral man of the highest impulses.

"It has been found that surgical operations, removing adenoids and other growths of nose and throat, allowing proper breathing has changed many cases of stupid children into bright and active ones. Crime comes ordinarily through an abnormal physical condition; viciousness is considerably the result of ignorance through the presence of abnormal conditions."—Plattsburg Sentinel.

* * *

If accidents to the skull can produce degradation of morals, who will deny that the shape of the brain of the child is largely influenced by heredity—particularly by the mother? This agrees with the Scriptural declaration, "I was shapen in iniquity; in sin did my mother conceive me."—Psalm 51:5.

Who will deny, further, that the father has much to do with the child's physical vitality and vigor of constitution? But additionally, he is largely responsible for the mother's surroundings and mental condition during the period of gestation. Injustice, harshness, cruel words at such a time from anybody, but particularly from the husband, would arouse in the mind of the mother grievous thoughts, sure more or less to leave their impress upon the child she is carrying.

While enforcing law and order let us remember that a reign of sin and death is in progress. Let us sympathetically do all in our power to promote righteousness and to be helpful to those who are still in greater difficulty than ourselves along these lines.

Not only do such thoughts give us great charity toward all, but they cause us the more reverently to look up to God as the only One competent to fully release the groaning creation. Looking into His Word we perceive that the entire Plan of Salvation for the race is along the lines of uplift from mental and physical weaknesses to full perfection in God's likeness. And while praising the Almighty for this generous Plan soon to be put into operation for the world at the Second Coming of Messiah and the establishment of His Kingdom let us also note with joy our own privileges—our "High Calling of God, in Christ Jesus."

WHERE ARE THE DEAD?

OUR FRIENDS, OUR NEIGHBORS; THE HOLY, THE UNHOLY; THE CIVILIZED, THE VILE?

The proper answer to this question stands related to our own destiny, colors and influences our theology and the entire trend of our lives! The correct answer gives strength, confidence, courage, and assists towards the spirit of a sound mind!

"Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. For David is not ascended into the heavens." (Acts 2:29, 34.) "And no man hath ascended up to Heaven, but He that came down from Heaven, even the Son of Man."—John 3:13.

For a man to declare himself uninterested in this subject would be to proclaim himself idiotic—thoughtless. If the ordinary affairs of this present life, food, raiment, finance, politics, etc., which concern us but for a few years, are deemed worthy of thought, study, how much more concern should we have in respect to the eternal future of ourselves and neighbors and mankind in general?

Of course, so important a question has had the most profound study ever since the reign of Sin and Death began, six thousand years ago. By this time the subject should be threadbare. The entire world should be so thoroughly informed respecting this question that there would be nothing new to say and nobody curious to hear. But the large audiences of intelligent, thoughtful people which come to hear, and which listen with breathless interest to what we have to say, imply that, after all the study the subject has had, but few are thoroughly satisfied with their conclusions.

The Agnostic Answers the Question.

Before presenting what we claim is the Scriptural and only satisfactory answer to our query, we think it but proper respect to the intelligence and thought of our day and of past centuries to make general inquiries on the subject and have before our minds the most profound thoughts of the most astute thinkers of our race. We cannot, however, go into this matter elaborately and give lengthy quotations. We must content ourselves with brief, synoptical answers, which will be stated kindly and truthfully, and with a desire not to offend anybody, however much we may disagree with his conclusions. We recognize the right of every man to do his own thinking and to reach his own conclusions, whether these agree with our conceptions or not.

We begin our examination by asking our agnostic friends, who boast of their untrammeled freedom of thought, "What say you, Free-thinkers, in reply to our query, Where are the dead?" Their answer is, "We do not know. We would like to believe in a future life, but we have no proof of it. Lacking the evidences, our conclusion is that man dies as does the brute beast. If our conclusion disappoints your expectations in respect to there being joy for the saints, it certainly should be comforting to all as respects the vast majority of our race, who certainly would be much better off perished like the brute beast than to be preserved in torture, as the majority believe."

We thank our agnostic friends for the courteous reply, but feel that the answer is not satisfactory, either to our heads or to our hearts, which cry out that there must, or should be, a future life; that the Creator made man with powers of mind and heart so superior to the brute that his pre-eminence in the Divine Plan should be expected. Furthermore, the brevity of the present life, its tears, its sorrows, its experiences, its lessons, will nearly all be valueless, useless, unless there be a future life—an opportunity for making use of these lessons. We must look further for some more satisfactory answer to our question.

The Heathen Answer to Our Query.

Since three-fourths of the world are heathen, the weight of numbers implies that they next should be asked for their solution to the question—Where are the dead? Heathenism gives two general answers:

(1) Prominent among them are those which hold to Transmigration. These reply to us, "Our view is that when a man dies he does not die, but merely changes his form. His future estate will correspond to his present living, and give him either a higher or a lower position. We believe that we lived on earth before, perhaps as cats, dogs, mice, elephants, or what not, and that if the present life has been wisely used, we may reappear as men of nobler talents, as philosophers, etc.; but if, as usual, life has been misspent, at death we will be remanded to some lower form of being—an elephant, a worm, or what not. It is because of this belief that we are so careful in respect to our treatment of the lower animals and refuse to eat meat of any kind. Were we to trample ruthlessly on the worm, our punishment might be to be given a form in which we ourselves would be treated ruthlessly after the change which we call death."

(2) The other large class of heathen believe in a spirit world with happy hunting grounds for the good and a hell of varied torments for the wicked. We are told that when people seem to die they really become more alive than ever, and that the very moment they cross the river Styx they go to the realms of either the blessed or the forever doomed, and that there are steps, or degrees, of punishment and reward. We inquire, Where did you receive these views? The answer is, They have been with us for a long time. We know not where they came from. Our learned men have handed them down to us as truths, and we have accepted them as such.

But Heathenism's answer is not satisfactory to our heads and hearts. We must look further. We must not trust to speculation. We must look for Divine Revelation; the Message from Him with whom we have to do—our Creator.

The Catholic Answer to Our Question.

Turning from Heathenism, we address our question to that intelligent one-fourth of the world's population known as Christendom. We say, Christendom, What is your answer to the question? The reply is, "We are divided in our opinion, more than two-thirds of us holding the Catholic, and nearly one-third the general Protestant view." Let us hear the Catholic view (Greek and Roman) first, then, because age, as well as numbers, suggests such precedence.

Catholic friends, give us, please, the results of your labors and studies, the conclusions of your ablest thinkers and theologians, in respect to the Revelation which you claim to have from God on this subject, Where are the dead? We will hear you thoughtfully, patiently, unbiasedly. Our Catholic friends respond: "Our teachings are very explicit along the lines of your question. We have canvassed the subject from every standpoint in the light of Divine Revelation. Our conclusion and teaching are that when any one dies he goes to one of three places: first the saintly, of whom we claim there are but a few, go immediately to the presence of God, to Heaven. These are referred to by our Lord, saying, 'Whosoever doth not bear his cross and come after Me, cannot be My disciple.' (Luke 14:27.) Those who faithfully bear the cross are the Little Flock, the Elect. Respecting these Jesus says, 'Strait is the gate, and narrow is the way, that leadeth to life, and few there be that find it.' (Matthew 7:14.) These saintly do not include our clergy, not even our bishops, cardinals and popes; for you will find that when any of these die it is a custom of the Church that masses be said for the repose of their souls. We would not say masses for any we believe to be in Heaven, because there surely is repose for every soul; neither would we say masses for them if we believed them to be in eternal hell, for masses could not avail them there. We might remark, however, that we do not teach that many go to the eternal hell. It is our teaching that only incorrigible heretics—persons who have had a full knowledge of Catholic doctrines and who have wilfully and deliberately opposed them—these alone meet the awful, hopeless fate.

Millions to Purgatory.

"The dead in general, according to our teaching, pass immediately to Purgatory, which is, as the name indicates, a place of purgation from sin, a place of penances, sorrows, woes, anguish indeed, but not hopeless. The period of confinement here may be centuries or thousands of years, according to the deserts of the individual and the alleviations granted. If you would know more particularly the Catholic teaching on this subject, we refer you to the writings of one of our great Catholics, the noted poet Dante, a loyal Catholic, at one time an Abbot, who died in a monastery with the full rights of the Church. Dante's poem, 'Inferno,' graphically describes the tortures of Purgatory, as we understand the matter. You can procure at almost any library an illustrated copy of this great Catholic poem.

"Doré, the artist, was also a prominent Catholic, and he portrayed Dante's poem vividly and truthfully. The illustrations show the torments of Purgatory vividly—how the demons chase some until they leap over precipices into boiling water. They ply others with fiery darts. Others are burned with heads downward; others with feet downward in pits. Some are bitten by serpents. Still others are frozen, etc. We advise that you see Dante's work, 'Inferno,' because it gives our Catholic view of the proper answer to your question, Where are the dead? The vast majority are in Purgatory. The billions of the heathen are there; because ignorance does not save, does not qualify for the Heavenly condition. All who enter Heaven must previously have been fitted and prepared in a manner impossible to the heathen. Millions of Protestants are there. They could not enter Heaven, except through the Catholic Church; neither would God deem them subjects of eternal hell, because their rejection of Catholicism was due to the confession of faith under which they were born and environed.

"Nearly all Catholics go to Purgatory, also, because, notwithstanding the good offices of our Church, our holy water, confessions, masses, holy candles, consecrated burying ground, etc., nevertheless, not having attained to saintship of character, they would be excluded from Heaven until the distressing experiences of Purgatory would prepare their hearts for Heaven. We hold, however, that for the reason stated, Catholics will not need to remain as long in Purgatory as will the Protestants and Heathen."

We can thank our Catholic friends for so kind a statement of their case. We will not ask them where their Purgatory is, nor how they obtain the details of information respecting it, because such questions might offend them, and we have no desire to offend. We merely wish for their ripest, clearest, maturest thought respecting our question. We regret to say that the answer is not all that we might have hoped for in clearness and reasonableness and Scripturalness. Our hearts are heavy with the thought that our poor race, by reason of original sin, is already, as the Apostle says, a "groaning creation," and the present life of a few years is full of trouble. It is saddening, discouraging to all of us, to think of being obliged to have, when present trials and difficulties are past, even for centuries (not to mention eternity), such awful experiences as Dante portrays, even though those centuries of anguish would purge us and fit us for the Divine presence and Heavenly glory. It may seem strange to some theologians, but it is nevertheless true, that the answer of Catholicism to our question is not much better than the answer of Heathendom. Neither our heads nor our hearts are yet satisfied. It cannot be wrong to look further for something more satisfactory.

The Protestant Answer to Our Question.

I class myself as a Protestant without thereby meaning any disrespect to anybody else. I assume that the majority of my readers are Protestants. I remind you that many of us, in times past, have been inclined to boast a little of Protestant "breadth of mind," "intelligence," "education," etc. May we not reasonably expect from Protestants a clear, logical, satisfactory answer to our question? Having found all the other answers un-

(Continued on page 2, column 2)

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An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Corinthians 3:16, 17; Ephesians 2:20; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8; 21:3.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a Ransom for all," and will be "the true Light which lighteth every man that cometh into the world," "in due time."—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His Glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

We affirm the pre-existence of Jesus as the mighty Word (Logos—spokesman) "the beginning of the creation of God," "the First-Born of every creature," the active agent of the Heavenly Father, Jehovah, in all the work of creation. "Without Him was not anything made that was made."—Revelation 3:14; Colossians 1:15; John 1:3.

We affirm that the Word (Logos) was made flesh—became the Babe of Bethlehem—thus becoming the Man Jesus, "holy, harmless, undefiled, separate from sinners." As we affirm the humanity of Jesus, we equally affirm the Divinity of Christ—"God also hath highly exalted Him, and given Him a name which is above every name."—Hebrews 7:26; Philippians 2:9.

We acknowledge that the personality of the Holy Spirit is the Father and Son; that the Holy Spirit proceeds from both, and is manifested in all who receive the begetting of the Holy Spirit and thereby become sons of God.—John 1:12; 1 Peter 1:3.

We affirm the resurrection of Christ—that He was put to death in flesh but quickened in Spirit. We deny that He was raised in the flesh, and challenge any statement to that effect as being unscriptural.—1 Peter 3:18; 2 Corinthians 3:17; 1 Corinthians 15:8; Acts 26:13-15.

7 WONDERS OF MODERN WORLD.

A scientific magazine made a request to the Physical Department at Cornell to name seven wonders of the modern world selected from a list of fifty-seven outstanding inventions and structures submitted.

The faculty, graduates, and seniors in the physics seminary balloted, the award of the voting going to wireless telegraphy, synthetic chemistry, radium, antitoxins, aviation, the Panama Canal, and the telephone.—New York Times.

SAN FRANCISCO TO NEW YORK IN THREE DAYS AND A HALF.

The acceleration of transcontinental railway travel during the past two years has been made so quietly that not many people are aware that the time from ocean to ocean has been reduced to less than three and a half days. The fact was recently brought into prominence by daily press notices of a trip made by an Australian passenger who left San Francisco at 10.40 P.M., March 2, and reached New York March 6, in time to catch the steamship sailing at noon the same day for Europe, the total time from San Francisco to New York being three days and eleven hours.—Scientific American.

(Continued from page 1, column 4)

satisfactory, and having now come to the one-twelfth portion of our race, which has had most advantage every way, we might reasonably expect to find in its answer the quintessence of wisdom and proof from every quarter and from every age. But what do we find, dear friends? With shame I say it, We find the very reverse! We find that the voice of Protestantism as a whole (barring numerically insignificant denominations) giving the most absurd answer to my question that could be conceived—an answer which is put to shame by the Catholics, the heathen and the agnostics. Is not this marvelous? Can this be? It is written, "Faithful are the wounds of a friend." Bear with me, therefore, while I expose to you the weakness of our position as Protestants; not with a view to our vexation and shame, but with the thought that our intelligent investigation of the subject can be turned to our advantage and enable us to know the Truth and to lift the true, Divine standard before the people, to the intent that we and all may come to clearer views of our Heavenly Father's character, purposes and future dealings with our race.

Permit me, as gently as possible, to touch this sore spot. The removal of the bandages and the cleansing of the sore may cause us pain, but the investigation should be helpful, nevertheless. We got our name, Protestants, from the fact that our intelligent and well-meaning forefathers, who were Catholics, thought that they discovered inconsistencies and unscripturalness in Catholic doctrines in which they had been reared. They protested against these, and hence came the name Protestants. We cannot defend all that they did to their enemies nor all that their enemies did to them.

One of the points of protest of our forefathers was that they could find nothing of Purgatory anywhere, nor any declaration respecting it in the Bible. With a simplicity that is certainly marvelous to us, they concluded that they would merely pick up their views of Purgatory and throw them away forever. This left them Heaven and Hell, into one of which, they said, every member of the race must go at death and there spend his eternity. Quite evidently these well-meaning forefathers of ours were not as long-headed, far-sighted and logical as we might have expected them to be, when they did not perceive the difficulty into which they were walking. Rather we should say, perhaps, that they did see something of the difficulty, but viewed matters differently from what we do. The theory of Calvin and Knox prevailed at that time amongst Protestants, and led each denomination to hope that it was God's Elect, and that it would constitute the Little Flock who would go to Heaven, while all the remainder of mankind would be consigned to an eternity of hellish torture.

No longer does either Catholic or Protestant pray,

"God bless me and my wife,
My son John and his wife,
Us four and no more."

Both Catholics and Protestants, looking back to that period which we often term the Dark Ages, have reason to give thanks to God for the anointing of the eyes of our understanding, which enables us, we believe, to think more logically than our forefathers. Even those of us reared under the doctrine of Predestination have lost the idea that the heathen were passed by because they were predestinated to damnation. Instead, those who accepted the Westminster confession of faith are today the most zealous in the preaching of the Gospel amongst the heathen by missionary effort. We are glad of this. It is a sign that our hearts are in truer and nobler condition, even though our heads have not yet gotten into proper adjustment with our hearts; and we still look at crooked doctrines and endeavor to imagine them altogether straight.

Theoretically, Protestant doctrines stand with the Bible and with Catholics, and declare that Heaven is a place of perfection; that there can be no change to any who enter there; hence that all trial, all refinement, all chiseling, all polishing of character must be accomplished in advance of an entrance into the abode of the saints. In a word, we agree that only the saints will ever enter there, the "pure in heart," the "overcomers," the "little flock," who now walk in the footsteps of Jesus. What about the remainder of mankind? Ah! there is the difficulty. Our larger hearts will not consent that all except the saints must suffer an eternity of torture, though this is the logic of our creeds. Our hearts protest, saying that three-fourths of humanity today are heathen, and that fully that proportion of humanity, altogether, have never heard of God and the terms of salvation.

The Best of People Perplexed.

Our creeds perplex us; for, as our hearts will not permit us to think of these poor creatures going to an eternity of misery, neither will our heads permit us to say that they are fit for Heaven. Indeed, it would be at variance not only with the Scripture, but also with reason itself, to suppose Heaven with three-fourths of its inhabitants unregenerate in every sense of the word. Our forefathers merely spoiled things for us when they threw away Purgatory and kept the remainder of such arrangement. If we must object to Purgatory as being unscriptural, must we not equally object to the eternal torment of all the families of the earth as being unscriptural, especially when the Bible declares that "all the families of the earth shall be blessed" through Christ—blessed with a knowledge of the Truth and opportunity to come into heart-harmony with God and attain everlasting life through Christ. I believe that it is necessary to press this point of the unreasonableness of the eternal torment doctrine. Nevertheless, I will remind you of what our prominent Protestant theories are on the subject:

(1) The Calvinistic thought is that Divine Wisdom and Power planned for mankind in advance—knew of the fall of man in advance, and prepared therefor by the creating of a great place called Hell, and the manning of it with fire-proof devils, for the torment of the race—all except the Little Flock, the Elect. Love and Justice were left out of this calculation. (2) The other prominent Protestant theory, the Arminian, held today probably by the majority, insists that both Love and Justice created the world and arranged the torment, and that Wisdom and Power were not consulted; hence that God has gotten into difficulty, while endeavoring to do justly and lovingly by His creatures, because lacking in power to render the needed aid. The entire difficulty, dear friends, is that, in our reasoning on the subject, we have merely asked the opinions of men and have not sought the Word of the Lord.

I shall surprise you, I feel sure, when I bring to your attention now the clear, plain, reasonable, just, loving and wise Program of our Heavenly Father. It has been so long overlooked, so long buried under the rubbish of human tradition of the Dark Ages, that today "Truth is stranger than fiction." Well did our Lord, through the Prophet, declare:

"As the heavens are higher than the earth, so are My ways higher than your ways, and My plans higher than your plans."—Isaiah 55:9.

And what else should we expect than this—that God would be better than ourselves? Our Lord said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." (Matthew 5:44.) "If thine enemy hunger, feed him; if he thirst, give him drink." (Romans 12:20.) In view of this, how strange to think that God would torture His enemies, and that eternally; and not only so, but torture also those who are not especially His enemies—the ignorant, the heathen—all who do not become saints under present adverse conditions! From only the one standpoint can we get order out of confusion and regain the proper respect for our Creator and His dealings with our race. That is the standpoint of the Truth, as revealed to us in the Bible.

What Say the Scriptures?

All of the foregoing theories, be it noticed, are based upon the assumption that death does not mean death—that to die is to become more alive than before death. In Eden it was God who declared to our first parents, "Ye shall surely die." It was Satan who declared, "Ye shall not surely die." Notice that the heathen, as well as the Christians, have accepted Satan's lie, and correspondingly rejected God's Truth. Do they not all agree with the serpent's statement, "Ye shall not surely die"? Do they not all claim that the dead are alive—much more alive than before they died? This, dear friends, has been our common point of mistake. We have followed the wrong teacher, the one of whom our Lord said, "He abode not in the Truth," and that he is the father of lies.—John 8:44.

These false doctrines have prevailed amongst the heathen for many, many centuries, but they gained an ascendancy in the Church of Christ during the Dark Ages, and had much to do with producing the darkness thereof. If our forefathers had believed God's testimony, "Thou shalt surely die," there would have been no room for the introduction of prayers for the dead, masses for their sins, frightful thoughts respecting their torture. The Scriptures agree from first to last that "the dead know not anything" (Ecclesiastes 9:5), and that "their sons come to honor and they know it not; they come to dishonor and they perceive it not of them." (Job 14:21.) It is the Scriptures that tell us where the dead are and their condition; that they are experiencing neither joy nor sorrow, pleasure nor suffering; that they will have no knowledge of anything done under the sun until their awakening in the Resurrection. I remind you of the wise man's words, "Do with thy might what thy hand findeth to do, for there is neither wisdom nor knowledge nor device in the grave (Sheol) whither thou goest." (Ecclesiastes 9:10.) I remind you that both in the Old Testament and in the New Testament it is written of both the good and the bad that they "fell asleep" in death. I remind you that the Apostle Paul speaks of those who "sleep in Jesus," and of those who have "fallen asleep in Christ;" who, he declares, are perished if there be no resurrection of the dead. Could they perish in Heaven, or in Purgatory, or in a hell of torment? Assuredly no one so teaches. They are already in a perished condition in the tomb; and the perishing would be absolute, complete, unless a resurrection be provided for their deliverance from the power of death. Hence we read, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."—John 3:16.

In a word, then, the Bible teaching is that man was made superior to all the brute creation—in the image and likeness of his Creator; that he possessed life in a perfect degree in Eden and might have retained it by full obedience. But in his trial, his testing, he failed, and came under the death sentence: "In the day that thou eatest thereof, dying, thou shalt die." (Genesis 2:17.) There the dying began, which, after nine hundred and thirty years, brought Father Adam to the tomb and involved all of his children in his weaknesses and death sentence. He died in the very day, which the Apostle Peter explains was not a twenty-four-hour day, but a thousand-year Day, saying, "One day is with the Lord as a thousand years."—2 Peter 3:8.

During six of these great Days, the death sentence has brought man down in some respects to the level of the brute, and left him without hope of future life, except as God might take compassion upon him and bring him some relief. This was hinted at in the statement that "The Seed of the woman should bruise the serpent's head." It was yet further elaborated to Abraham, saying, "In thee and in thy Seed shall all the families of the earth be blessed."—Genesis 12:3; 28:14.

But not until four of the great thousand-year Days had passed did God send forth His Son to redeem the race, by meeting Father Adam's penalty, by dying. "The just for the unjust, that He might bring us to God." (1 Peter 3:18.) As a result of that redemptive work accomplished at Calvary, there is to be "a resurrection of the dead, both of the just and of the unjust"—a recovery from the death sentence, from the prison-house, the tomb.—Acts 24:15.

Death, Not Torment, the Penalty.

Note well the mistake made in assuming eternal torment the wages of original sin, when the Scriptures explicitly declare that "The wages of sin is death"—not eternal torment. (Romans 6:23.) We search the Genesis account of man's fall, and the sentence imposed, but find no suggestion of a future eternal torture, but merely of a death penalty. Repeating it the second time, the Lord said, "Dust thou art, and unto dust shalt thou return." (Genesis 3:19.) But He said not a word respecting devils, fire and torment. How, then, did the Adversary deceive our fathers, during the Dark Ages, with his errors, which the Apostle styles "doctrines of devils"? Note the fact that none of the prophecies mention any other than a death penalty for sin. Note that the New Testament likewise declares the same. St. Paul, who wrote more than one-half of the New Testament, and who assures us that he did "not shun to declare the whole counsel of God" (Acts 20:27), says not a word about eternal torment. On the contrary, discussing this very matter of sin and its penalty, he says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Romans 5:12.) Note that it was not eternal torment that passed upon one man, nor upon all men, but death. If some one suggests that death would not be a sufficient penalty for sin, all we would need to do would be to point him to the facts, and thus prove his suggestions illogical. For the sin of disobedience Adam lost his paradisaic home—lost eternal life and Divine fellowship, and instead got sickness, pain, sorrow, death. Additionally, all of his posterity, reasonably estimated at twenty thousand millions, disinherited so far as the blessings are concerned, have inherited weaknesses, mental, moral and physical, and are, as the Apostle declares, "A groaning creation."—Romans 8:22.

View the situation! Twenty thousand millions born in sin and shapen in iniquity. (Psalm 51:5.) A few short hours or days or years of trouble and disobedience brought them to their death bed; the weeping friends stood around with breaking hearts. They were carried to the tomb—"ashes to ashes; dust to dust." Reviewing the whole situation, and remembering that all the sickness, sorrow, pain, death, mental and moral decrepitude, result from Father Adam's transgression, what sane man would say that the penalty has been insufficient, and that Justice could and does further demand that these millions shall, at death, be hurried to a hell of endless woe, trouble—tormented by demons to all eternity? Dear friends, the person who thus reasons indicates to you and to me that he either never had the power to reason, or that he has lost it.

God's Penalty a Just One.

Let no one think the death penalty unjust and too severe. God could have blotted out Adam, the sinner, thus ful-

THE THIEF ON THE CROSS.

What did Jesus mean by His words, "Verily I say unto thee today, thou shalt be with Me in Paradise"—if Paradise, lost 6,000 years ago, will not be restored until the Second Coming of Jesus and the establishment of His Kingdom?

The full answer to this question we shall be pleased to send you upon receipt of postal-card request. Address, Bible & Tract Society, 13 Hicks St., Brooklyn, N. Y.

filling the sentence. He could have blotted out the race instantly. But would we have preferred that? Assuredly not. Life is sweet, even amidst pain and suffering. Besides, it is the Divine purpose that present trials and experiences shall prove useful as disciplines; to prepare us for a wiser course than Father Adam took, when we shall be privileged to have a further individual trial. Our race would have been without hope of future existence, just as agnosticism claims, had it not been for Divine compassion and the work of redemption.

Notice again why our Lord **died** for our redemption and see in that another evidence of the penalty. If the penalty against us had been eternal torment, our redemption from it would have cost our Lord that price. He would have been obliged to suffer eternal torment, the Just for the unjust. But eternal torment was not the penalty; hence Jesus did not suffer that penalty for us. Death was the penalty, and hence, **"Christ died for our sins."** "By the grace of God He tasted **death** for every man." Whoever could pay Adam's penalty could settle with Divine Justice for the sins of the whole world, because Adam alone had been tried —Adam alone had been condemned. We, his children, were involved through him. Behold the wisdom and the economy of our Creator! The Scriptures assure us that He condemned the whole world for one man's disobedience, in order that He might have mercy upon all through the obedience of another—Christ. We were condemned to death without our consent or knowledge. We were redeemed from death without our consent or knowledge.

Some one may inquire, "Are we, therefore, without responsibility? Will there be no individual penalty upon us for individual wrong doings"? We answer, "A just recompense of reward" will be meted out to all. But our eternal destiny can be settled only by ourselves, by our individual acceptance or rejection of the grace of God. The Scriptures clearly inform us that every sin, in proportion to its wilfulness, brings a measure of degradation which involves "stripes," chastisements, corrections, to regain the lost standing. Thus the more mean and more wicked a man or woman may be, the greater will be his or her disadvantage in the resurrection time, and the more he will then have to overcome, to get back to all that **was lost** in Adam and **redeemed** by Christ.

"And the Dead Came Forth."

At His First Advent our Lord's miracles foreshadowed the great work which He, with His glorified Church, will accomplish for the world during the Millennium. Then all the sick, lame, blind and dead will be revived, and if obedient, will be brought ultimately to full perfection. The disobedient will be destroyed in the Second Death. The most notable miracle which our Lord performed was the awakening of Lazarus, His friend. Jesus had been gone several days when Lazarus took sick, and of course knew about the matter. Nevertheless, Martha and Mary sent Him a special message, saying, "Lord, behold he whom Thou lovest is sick." (John 11:3.) They knew of Jesus' power to heal, even by the word of His mouth. They had faith that if He could help strangers, He would surely be glad to assist His friend. But Jesus remained where he was and allowed Lazarus to die and a rude shock to come to the dear sisters. Then He said to His disciples, "Our friend Lazarus sleepeth." (John 11:11.) Then, coming down to their comprehension, he added, "Lazarus is dead; and I am glad for your sakes that I was not there."—John 11:14, 15.

He was glad to let His friend fall **asleep in death**, because it would provide a special opportunity for a special miracle. Then, with His disciples, He began the three-days' journey to Bethany. We cannot blame the sorrowing sisters that they felt hurt that the Messiah should apparently neglect their interests. They knew that He had the power to relieve them. Martha's gentle reproof was, "Lord, if Thou hadst been here, my brother had not died. Jesus saith unto her, thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day." (John 11:23, 24.) Notice that our Lord did not say, "Thy brother is not dead; thy brother is more alive than he ever was; he is in Heaven or in Purgatory." Nothing of the kind! Purgatory had not yet been invented, and He knew nothing of it. And as for Heaven, our Lord's testimony is, in our text, "No man hath ascended into Heaven, but He that came down from Heaven." Martha also was well informed. The errors of the Dark Ages had not yet supplanted the Truth. Her hope for her brother was the Scriptural one; that he would rise in the resurrection, in the last day, the Millennial Day, the seventh of the great thousand-year Days from creation.

Our Lord explained that the power of resurrection was vested in Himself, that He was there with her, and could give relief to them without waiting. Martha told our Lord that it was too late; that putrefaction had set in by this time. But Jesus insisted on seeing the tomb, and when He arrived at it, He cried, "Lazarus, come forth!" And we read, "He that was dead came forth." (John 11:43, 44.) Mark well that it was not the living that came forth, but that Lazarus that was really dead. Mark well that he was not called from Heaven, **nor from Purgatory.**

"All That Are in Their Graves."

What Jesus did for Lazarus He intimated He would ultimately do for Adam and his entire race. Note His words: "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." (John 5:28, 29.) Does this astonish us? If so, the reason is not far to seek. It is because we have gotten so far away from the teachings of the Bible, so fully immersed in the "doctrines of devils," we have come so fully to believe in the serpent's lie, "Ye shall **not** surely die," so blinded to the Lord's declaration, "Ye shall surely die," and "the wages of sin is death."

The remainder of John 5:29 explains that there will be two general classes of the dead to come forth. The first, those who have had their trial and who have passed it successfully; the second, all the remainder of mankind who have thus far failed to have Divine approval. The approved will come forth from the tomb unto a resurrection of life—perfection. The disapproved will come forth "unto a resurrection of judgment" (see Revised Version). The coming forth is one thing. The resurrection is another. The Apostle explains that they will come forth, "every man in his own order." (1 Corinthians 15:23.) On thus being awakened, the privilege will be theirs of rising up, up, up, out of present degradation—mental, moral, physical—to the glorious perfection which Father Adam enjoyed in the image and likeness of his Creator. The uplifting or resurrection work St. Peter refers to as "the Restitution of all things, which God hath spoken by the mouth of all His Holy Prophets since the world began."—Acts 3:21.

Not Universalism, Either.

Nor does this mean universal everlasting life, for the Scriptures declare that such as refuse to profit by the glorious opportunities of the Millennium, such as refuse to be uplifted to perfection, shall be destroyed from amongst the people, in the Second Death—"They shall be as though they had not been." (Obadiah 16.) I remind you again of our Lord's teaching on this subject. He entered the synagogue at Capernaum, and, being asked to read the lesson, He chose Isaiah, 61st chapter, and read respecting Himself and His work—that a part of it would be "to open the prison doors and set at liberty the captives." We are well aware that our Lord did not open any of the literal prisons, such as John the Baptist was confined in. He made no effort to succor him. The prison-house which Christ will open is the great prison-house, the tomb, which now holds approximately twenty thousand millions of our race. At His Second Advent our Lord will open this great prison-house and cause all the prisoners to come forth, just as truly as He did in the case of Lazarus. Nor will He call them from Heaven, Purgatory nor Hell, but just as He declared, "Lazarus, come forth," so "all that are in their graves shall hear His voice and come forth."

Where Are the Dead?

My dear friends, you have had before your minds the answers to our question from the highest to the lowest earthly authorities. None of them was satisfactory. Now you have heard the testimony of God's Word—the Divine declaration as to "Where are the dead?" Harkening to the voice from Heaven, we are assured that the dead are really **dead**, and that all their hopes as respects the future are centered, first, upon the redemptive work of our Lord Jesus, accomplished at Calvary, and secondly, upon the work of resurrection which, at His Second Advent, He is to accomplish for those whom He redeemed. If perchance you have a shade of disappointment as respects a saintly brother or sister, father or mother or child, whom you hoped was already in Heaven, then as a consolation, look at the other side of the question—behold how many of your loved ones, kith and kin, friends and foes and neighbors, according to your theory and all the prevalent theories, have been suffering untellable woe since their death, and would be suffering similarly for long centuries to come. Consider the relief of mind and heart you get from the knowledge of the Truth; that they are not alive anywhere, but simply dead, or, more poetically, they are "asleep in Jesus," in the sense that He is their Redeemer, in whom all their hopes of a future awakening reside.

Briefly I remind you that although in this hour we have discarded theories long held, nevertheless they never were beautiful, never were reasonable, never were Scriptural. Are we not glad that in Divine Providence we now see the teachings of the Scriptures on this most important subject? With the fading of the error from our minds should come instead a great appreciation of the true character of our God and a desire to worship and serve Him more reverently, more earnestly, than ever before. There should also come to us a greater reverence than ever for God's Book, the Bible. The fact that it has stood before the world for these many, many centuries, misrepresented by friends and foes, yet ultimately vindicated as the only truth-teller on this important subject, is sufficient ground for our determination to adhere closely to its teachings in the future.

Present Your Bodies Sacrifices

Just a closing word! Our subject would lack a proper finish if we did not explain Scripturally why God has delayed the world's blessing, the resurrection, for nearly two thousand years since the death of Jesus. The reason is such a glorious one! It must appeal to every true Christian heart and make it glad. It is this:

God purposed the selection of the Church before the blessing of resurrection should go to the world. This Church is called sometimes "the Body of Christ, which is the Church," of which Jesus is the Head. Again, it is styled "the Bride, the Lamb's Wife." Ever since Pentecost the Heavenly Father has been drawing believers to Jesus' side. After justifying them through faith in the precious blood, they have been invited to become Jesus' disciples, His followers, to walk in His steps, to lay down their lives in the Father's service, as Jesus did, and to develop in their hearts the fruits and graces of the Holy Spirit to such a degree that they might be called "copies of God's dear Son."

The promise to these is not the resurrection of Restitution promised to the world during the Millennium. On the contrary, these have a "Heavenly Calling." After their consecration they are begotten of the Holy Spirit and then instructed in the School of Christ and subjected to trials and disciplines in various ways, for the purpose of chiseling and polishing their characters as New Creatures. These are a Little Flock, gathered, one here and one there; "saints" from all denominations, and from outside of all denominations, for "the Lord knoweth them that are His." When the predestinated number of the Elect shall have been selected and polished, the present Age will end. Our Lord will come in Second Advent glory and Power. His elect Bride will constitute the First Resurrection class, changed from earthly to heavenly nature, **"in a moment,"** for "flesh and blood cannot inherit the Kingdom of God."—1 Corinthians 15:50, 52.

Then will come the holy, invisible Millennial Kingdom, and the binding of Satan and the destruction of his unholy, invisible kingdom, and the setting loose of agencies for the enlightening and uplifting of the whole race.

To those of my readers who are already the Lord's consecrated saints, I say, Lift up your heads, and realize more fully than ever before the glorious fullness of the "Heavenly Calling," of which you have been made partakers. To others who have the hearing ear and appreciate this High Calling, we say, Permit the love of God and of Christ to constrain you, and become disciples indeed of Jesus, laying aside every weight and every besetting sin, and entering the race and pressing with vigor to its end and the crown of glory!

A DARK CLOUD AND ITS SILVER LINING

BY JOHN G. WHITTIER

In the Minister's morning sermon he told
of the primal fall,
And how, henceforth, the wrath of God
rested on each and all;
And how, of His will and pleasure, all
souls, save a chosen few,
Were doomed to eternal torture, and held
in the way thereto.
Yet never, by Faith's unreason, a saintlier
soul was tried,
And never the harsh old lesson a tenderer
heart belied.
And after the painful service, on that
pleasant, bright first day,
He walked with his little daughter thro'
the apple bloom of May.
Sweet in the fresh green meadow sparrow
and blackbird sung;
Above him its tinted petals the blossoming orchard hung.
Around, on the wonderful glory, the minister looked and smiled:
"How good is the Lord, who gives us these
gifts from His hand, my child.
"Behold in the bloom of apples, and the
violets in the sward,
A hint of the old lost beauty of the garden of the Lord."
Then up spake the little maiden, treading
on snow and pink,
"O father! these pretty blossoms are very
wicked I think.
"Had there been no Garden of Eden, there
never had been a fall;
And if never a tree had blossomed God
would have loved us all."
"Hush, child!" the Father answered, "By
His decree men fell;
His ways are in clouds and darkness, but
He doeth all things well.
"And whether by His ordaining to us cometh good or ill,
Joy or pain, or light or shadow, we must
fear and love Him still."
"Oh, I fear Him!" said the daughter, "and
I try to love Him, too;
But I wish He were kind and gentle—
kind and loving as you."
The minister groaned in spirit, as the
tremulous lips of pain
And wide, wet eyes, uplifted, questioned
his own in vain.
Bowing his head, he pondered the words
of his little one.
Had he erred in his life-long teachings,
and wrong to his Master done?
To what grim and dreadful idol had he
lent the holiest Name?
Did his own heart, loving and human, the
God of his worship shame?
And lo! from the bloom and greenness,
from the tender skies above,
And the face of his little daughter, he
read a lesson of love.
No more as the cloudy terror of Sinai's
mount of law,
But as Christ in the Syrian lilies the vision of God he saw.
And as when, in the clefts of Horeb, of
old was His presence known,
The dread, ineffable glory was infinite
goodness alone.
Thereafter his hearers noted in his prayers a tenderer strain,
And never the message of hatred burned
on his lips again.
And the scoffing tongue was prayerful
and the blinded eyes found sight,
And hearts, as flint aforetime, grew soft
in his warmth and light.

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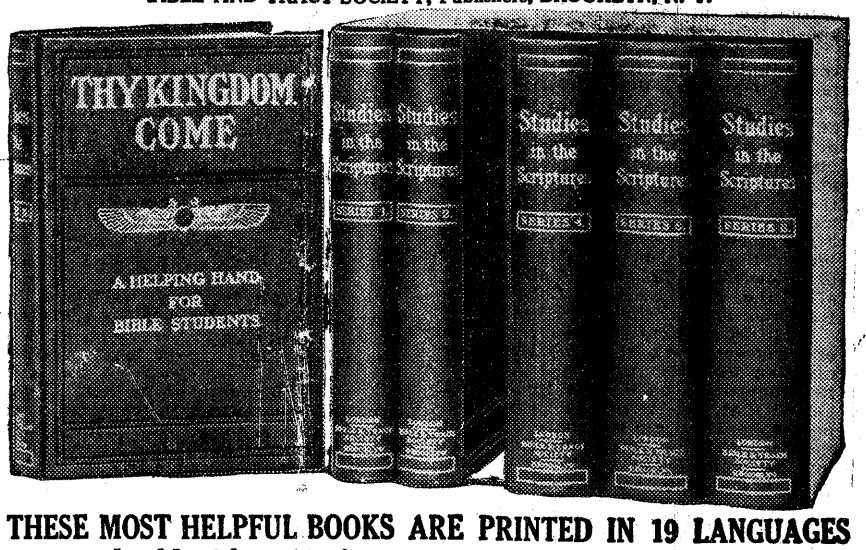

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PAINS OF HELL EXPLAINED TO US

Pastor Russell on Misconceptions of Bible's Teaching

TRUTH AND BEAUTY HIDDEN

The Dangers of Ignorance and Superstition—The Worship of Hypocrisy and Fear Great Spurs—God Seeks Worship Only from the Reverential and True-Hearted —Popular Misconceptions of Hell—The Injury It Has Done and Is Doing— True Christians Should Awake to True Bible Study.

PASTOR RUSSELL

The discourses of Pastor Russell, published weekly in several hundred newspapers throughout America and Europe, are causing a great awakening in the Christian world and creating a new interest in true Bible study everywhere. Recently he gave a notable address before an assembly of Bible Students on the text: "The sorrows of death compassed me, and the pains of hell gat hold upon me."—Psalm 116:3.

Opening his address, the Pastor apologized for the selection of such a text. He would much prefer to talk along the lines of Christian character-building and the necessity of growing in grace, knowledge and love, and thus becoming more and more copies of God's dear Son. His apology was that his text, a sample of many other Bible statements, is so grievously misunderstood as to stand in the way of Christian progress. In conjunction with other Scriptures, it was woven into terrible theories during the Dark Ages. Those theories became imbedded in the various creeds of the time, and so obstructed the channels of thought that the grace, truth and beauty of the Bible were hidden. Many noble hearts, he claimed, are famishing for lack of the refreshment of God's Truth, by reason of the fossilized errors which block the way.

"Perish for Lack of Knowledge."

The Scriptures foretell conditions exactly as they are today. They declare that there shall be "a famine in the land—not a famine of bread, nor a thirst for water, but of hearing the Word of the Lord." (Amos 8:11.) Again the Scriptures declare, "My people are destroyed for lack of knowledge." (Hosea 4:6.) It is certainly true that there are as many honest-hearted, conscientious, well-meaning people in the world today as have ever lived—perhaps more. Yet these well-meaning people are perishing, famishing, for lack of spiritual nourishment. True, there are some who claim to be well-nourished and to find in the popular pulpits of the land all the spiritual refreshment and strength they need.

But these are as nothing compared with the millions who give a different testimony. I am glad that those who attend worship regularly, and are well-nourished and well satisfied, have what they desire, at the mouth of a hundred thousand preachers. I am reaching out after "the lost sheep of the House of Israel," through the secular press. They tell me that I am reaching millions of the unchurched every week. My readers are the discontented, the unsatisfied, perishing for lack of knowledge, hungering and thirsting after the right ways of God—the real teachings of the Bible.

My heart goes out to those as the heart of Jesus went out to the same class, nearly nineteen centuries ago. We read, "He had compassion on the multitude, for He beheld that they were like sheep having no shepherd." I am seeking, as an under shepherd, to bring these hungering, thirsting, perishing sheep to the true "Shepherd and Bishop of souls"—the Lord Jesus.

I am seeking to remove from their minds the prejudice and various obstructions which have hindered the flow of God's grace and Truth to their hearts. I am seeking in the Master's name to present to them the Bread of Life, the Water of Life. I am not seeking to build up another denomination.

Results show a certain measure of success already attained. I am receiving more than five thousand letters a week from hungry sheep and others, who, so far as denominational Christian systems are concerned, are homeless. Everywhere—all over the world—these, instead of forming a new denomination, are associating themselves with Bible classes for the study of God's Word. I am simply doing all in my power to help them out of darkness into God's marvelous light—out of misunderstandings of the Bible into a right appreciation of it; out of ignorance into a knowledge of God; out of ignorance of the Savior and His work into a true knowledge of Him and His glorious Kingdom, which is yet to bless all the families of the earth.

It may be interesting to know that while I am advertised by the newspaper syndicate as the Pastor of the Brooklyn Tabernacle congregation of independent Christians, and of a similar congregation of London Tabernacle, and of the congregation of Washington Temple, I have additionally been chosen Pastor of more than one hundred and fifty of these classes of Bible Students, to which I have already referred. They elected me Pastor without any suggestion or solicitation on my part. In so doing, I understand them to signify that they recognize the Lord Jesus as the great Divinely appointed Shepherd of the true sheep, and that they desire me to serve them in any way that I can as an under-shepherd.

Through the columns of THE WATCH TOWER I visit these classes regularly twice a month, doing a pastoral work to the best of my ability—leading them to the Fountain of Grace and Truth, and breaking for them the Living Bread, the Word of God. Additionally, they have my weekly sermon and a weekly treatise on the International Sunday School Lessons.

The True-Hearted Should Rejoice.

One would suppose that all of the one hundred thousand ministers and all their flocks would rejoice to know that the unchurched, straying sheep are being reached with a Message of God's Love and Mercy which is appealing to their hearts and working a transformation in their lives. Many do rejoice, but alas! a few are jealous, as were some of the scribes and Pharisees of Jesus' day. Of these we read, "They were grieved that He taught the people"—the people whom they could not reach, the sheep that were straying and famishing.

As those jealous scribes and Pharisees antagonized Jesus and the Apostles, because their hearts were out of harmony with the Good Tidings, so it is today with some. Unable to uphold the doctrines which have driven away so many of the intelligent of their flocks, famished for Truth, a few ministers are angry with us. True to the Master's prophecy, these seek to say all manner of evil falsely against us, for His sake, for the Truth's sake. Yet, in spite of their unchristian course, the poor, straying sheep are hearing and recognizing the Voice Divine, are coming back to the Word of God, are being sanctified by the Word of Truth.

I Proceed with My Text

If this were the only text mistranslated and misunderstood, the ordinary reader would doubtless pass it by, saying, "I do not understand it. Probably it is a figure of speech." But this text is merely a combination of mistranslations, all of which are conneeted with an eternal torment system of doctrines invented during the Dark Ages. It is this combined system which has such power over men's minds. This power of error, this power of fear, is turning intelligent minds away from the Bible. Hence it is our duty to break down the false doctrines, and to clear away the obstacles which hinder the flow of Truth to the minds and hearts of the people of God—the straying sheep. Nor are these straying sheep all, or chiefly the ignorant. They include many of the ablest minds and truest hearts in the world—minds and hearts too true and too logical to believe palpable falsehoods, or to profess what they do not believe.

The Psalmist is merely telling of his severe illness, from which by the grace of God he recovered. He would have us understand that it was not merely a slight ailment. He described his emotions in the language of our text, saying, "The sorrows of death compassed me about"—that is to say, the sadness associated with the thought that he was about to die, about to leave his friends. In the poetic form of the Hebrew language, he repeated this thought; namely, "The pains of hell gat hold upon me." In our modern language this would mean the pains of death, or the pains of the tomb. They were pains that indicated the approach of dissolution. Nothing in this text has the slightest reference to anything in the future life.

Our Baptist friends, in their revised translation of the Bible, have chosen for such passages as this the expression, "the underworld," instead of the word "hell." Yet even here there is danger of the average reader not catching the true thought. Far simpler and far less liable to be misunderstood, would it have been, had the translators said, "The pains of the tomb." The Revised Version of the English Bible reads, "The pains of Sheol."

Why Not the Whole Truth?

Every learned minister knows that the Hebrew word Sheol really means the grave, the pit, the state of death. Why do they hesitate to tell the people the whole truth on this subject? Why do they translate it part of the time "the grave," and at other times "the underworld"? Why do they use the translation, "the grave," in one place, and "the pit" in another, and then refuse to translate the word at all in the third instance, but give the word Sheol? Was it their intention to confuse the people? What is the motive? We wish that some of these great men would explain.

The Reason for All This.

We would like to have our ministerial brethren state their reasons for pursuing a course of hiding the truth on the subject of hell. Only because they neglect to give the reasons do we feel at liberty to suggest them. It seems to me that these ministers are of two classes, and that their reasons are therefore slightly different. All of them seem to agree that it would be dangerous to tell the people that God is really a God of Love, and that the doctrine of an eternity of torture is entirely unscriptural, finding no foundation whatever in the writings of the Apostles.

They fear to tell the people that these doctrines were built up during the Dark Ages by the very men who manifested so little of the Spirit of God and so little knowledge of God's will respecting His people that they burned one another at the stake. They fear to tell the people that during the Dark Ages our blinded forefathers took the parables and dark sayings of Jesus as literal statements, quite contrary to the Master's evident intention. These they supplemented with certain crude misconceptions of the symbolisms of The Revelation. From the combinations they made scarecrow doctrines, blasphemous in the extreme, which never produced saints, but which led men astray into thinking that they were copying God in the deviltry which they accomplished one toward another.

The fear now seems to be lest the public should at once perceive that the creeds of Christendom, while containing much good, are cankered, wormy and vitiated by those doctrines of demons. Why should they fear to tell the people the truth? Perhaps it is because the religion of our day is built so largely upon man-worship, system-worship, creed-worship, and not upon the Bible. Perhaps they fear that if the creeds were thus discredited it would mean that the ministers of those creeds will be similarly discredited. Perhaps they fear that the people would never again have confidence in their teachings, and that thus all the various party walls of Christendom which for so long a time have divided the sheep would fall. We cannot definitely know of their reasons, because they do not tell us; we can only surmise.

Others, very worldly-wise, have become Higher Critics, and do not believe in the Bible at all. They are really agnostics. But they do not desire to advertise their lack of faith, lest it should detract from their esteem among men. They prefer to pose as believers, and to hope that the time will come when all the wealthy and intelligent will become unbelievers also. Then they will declare, "We have not been believers for many years, but we kept the matter secret, fearing to be misunderstood as opponents of the best interests of society."

All the while, this latter class constitutes the greatest menace in the world to law and order, and are the best agents Satan has in making void the Word of God and destroying faith therein. Robert Ingersoll's methods of antagonizing the Bible were far less successful than the methods of modern Higher Critics and Evolutionists.

Fear to Tell the Truth.

All who oppose the telling to the public of the plain truth respecting hell seem to have one common ground of objection. They say, "With all the fear of hell that has been preached for centuries, see how wicked the world is and how little human life is worth! See how every law of God and man for the protection of life and purity and property is endangered! Note that if it were not for our telegraphs, telephones and immense police forces of today, nobody would be safe, so much more wicked does the world appear to have become within the last fifty years! If the fear of eternal torment and of purgatory were lifted from the minds of mankind, would it not make the dangers tenfold greater than they are now? Would it not speedily be necessary to double our police force, if the masses lost their belief in a place of eternal torture?"

This is lame reasoning, it seems to us. It confesses in one breath that in spite of all the false teachings of centuries wickedness has been growing. Would it not be wise to inquire to what extent the false doctrines, the misinterpretations and mistranslations of the Bible have been responsible for the increase in wickedness? Are men wiser than God? Is it possible for man to invent some monstrous, unthinkable delusion which will have a greater power with men than the plain, simple Message of God's Love?

But if we were sure that by blaspheming God's holy name and by playing upon the ignorance and superstition of the masses we could make the wicked preserve peace, would it be wise to do so? Could God's blessing be expected upon such a course? Would it not be wiser for us, as the people of God, to have faith in Him and to trust that, while we faithfully present the Truth, Divine Providence will oversee and overrule its effect, and will influence for good?

Experience proves that theirs is not the proper thought. When we go to the records of the various prisons, penitentiaries, etc., we find that nearly all the worst criminals have been taught the doctrine of eternal torment. Many of them confess full faith in it. On the other hand, many infidels—once violent opposers of God and of the Bible and Christianity—after hearing of the Love of God, have thoroughly melted, and with tears in their eyes have become loyal soldiers of the cross.

We heard of an interesting case recently. A colored man, in prison for crime, somehow came in touch there with my sermons, and then with my books on Bible study. He became a thorough Bible student, and a master at handling the Word of God. His fellow-prisoners came gladly to hear this colored man preach the Divine Plan of the Ages from God's Word, while they cared not at all to attend the chapel services addressed by the ordinary chaplain.

In the "wonderful words of life," started by the Master's lips, and handed down through His Apostles, there is a sweetness, beauty and power that cannot be associated with the doctrines of demons, which became attached to the Message during the Dark Ages. The Message of life everlasting, through the Redeemer and by obedience to Him, has its offset, or alternative, in death everlasting to those who refuse to obey after full enlightenment. Eternal life is the gift of God, tendered to all the willing and obedient, through the Messiah. All rebels will be destroyed in the Second Death. (Acts 3:23.) Their punishment will not be everlasting torment, but "everlasting destruction"—a destruction from which they will never be recovered, will never be resurrected.

FREE LITERATURE!

Send postal-card request to Bible & Tract Society, 13 Hicks St., Brooklyn, N. Y., for free copies of this paper. Some of the interesting subjects you may have for asking are:

Calamities—Why Permitted?
Creed Idols Smashed!
Spiritism is Demonism!
Cardinal Gibbons' Sermon.
Prince Lucifer of Old Now Prince of Demons.
The Hope of Immortality.
Do You Believe in the Resurrection?
Most Precious Text.
Our Lord's Return.
Which Is the True Gospel?

THE MARK OF THIS AGE

Judge Connine says: "The mark of this age is irreverence. Reverence and respect for age, for office, for intellectual attainments, for uprightness, ability and honor are on the wane. Some of the causes can be named; among them are encroachments by the executive branch of our States and Nation upon the legislative and judicial, and the belittling, impugning and assailing of the acts and motives of those in authority, particularly by the press. No motive is now clean, upright and honorable, no act found grand or commendable. Traveling with this is a growing irreverence for the law, and the end of all this is detriment and danger."

* * *

Back of disrespect for human laws and customs lies disrespect for the Divine Law. And for this disrespect of the Bible, the Christian ministry, colleges, and seminaries are chiefly responsible. The colleges have led the way in teaching Higher Criticism, Infidelity and Evolution theories. They have within the last fifty years gradually molded the opinion of the ministry and generally educated classes to these anti-Biblical teachings. They were led on in this wrong course by the opinion that they were taking their stand for Truth as against ignorance and superstition. So far as their own minds were concerned they repudiated the creeds of the "Dark Ages," which they still laughingly profess to adhere to. And as the creeds were repudiated the Bible went with them, under the assumption that it was to blame for the absurdities of the creeds. All the same they have gradually, systematically, undermined the Word of God as a Divine authority, in the judgment of millions.

A comparatively few ministers have known better than this. These have stuck to the Bible as the sheet-anchor of their faith. More or less clearly they have seen the conflict between the Bible and their creeds. Yet they have feared to mention it lest they should be identified with the Higher Critics and be considered faith-breakers. And some of them, alas, have "shunned to declare the whole counsel of God," because of fear of losing their bread and butter and honorable name and standing. Their refraining from telling their people the Truth respecting the teachings of the Bible left their flocks in ignorance and just ready to fall into Higher Criticism or some of the bad religions which wrest the Scriptures, instead of interpreting them.

All the same, the general shaking of the public faith, and especially that of the literary "upper-crust," is being reflected everywhere in the growingly prevalent spirit of irreverence above commented upon. Soon this will lead, as the Scriptures point out, toward atheism and toward anarchy—the great time of trouble Scripturally foretold as near.

Those of us who realize the true situation should be doubly earnest in our outward manifestation of religion and upholding of the Bible, as well as in our heart appreciation of the Almighty and our worship of Him and service of His cause.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

VOL. V. NEW YORK CITY No. 4.

Religious and Scientific Gleanings

WE'RE A NATION OF WRECKS, SAYS UNIVERSITY HEAD.

The restless, moving life we lead will drive us all to neurasthenia. Leading the pace that kills, not so much as regards vice, but the desire to be always on the move, has ruined our schools and colleges and has attacked the mental and moral fiber of the American brain.

These are some of the signals of danger set up in the roadway of American life by the Rev. John Cavanaugh, president of Notre Dame University, in an attack on modern living as compared with ancient customs and development, in which the latter in no way suffer. Three passions, he says, amazingly developed in the American people, are tearing at the foundations of our characters and home lives. These are the passion for travel from place to place, the passion for public spectacles, whether they be good or bad, and the passion for gregariousness as against home life.

Father Cavanaugh said: "It is often disputed upon good grounds whether there has been any real progress of the human race within the time of recorded history. In my mind the old poems are the best poems; the old philosophy the best philosophy; the old sculpture, paintings and architecture are still the models. Demosthenes and Cicero still hold their prominence. In every important phase of expression modern life has made no development.

"Within my lifetime I have seen three passions developed in the American people—the passion for travel from place to place; the passion for public spectacles and entertainment, and the passion for gregariousness as against home life. In the poorest parts of the country, in the hardest times, among the people least favorably conditioned financially, I find the railroad trains and the street cars crowded with all sorts of people darting here and there on errands of pleasure. The theaters are crowded, the dance hall and the public garden are more frequented than ever, and a new and horrible form of popular entertainment has been found in the 5-cent theater.

Family Hearth Is Obsolete.

"Steam heat and the modern methods of living have driven out the old family hearth in the literal sense; and the passion for living in crowds or among strangers has killed off the old family hearth in the poetic and social sense as well. An evening that a young woman spends with her family alone is dull, flat and unprofitable; a night that a young man spends with his mother and father at home is a lost night. In a cartoon a doting father is pictured as trying to catch a glimpse of his pet boy home from college for the Christmas holidays. The time the old man has darting in and out around the home is amusing in the picture but not in life. That college boy is legion.

"Obviously, what the country needs is chloroform or locomotor ataxia. The effect of this restless, moving, unreposeful life will be national neurasthenia. Its effect on the mentality of the people is already seen in the thin, pale courses of our high schools, and in the fact that our colleges are deep in social things and shallow in intellectual things.

Modern Fiction a Narcotic.

"I know an eminent neurologist who is treating a dipsomaniac at the present time, and one of the prescriptions he has laid down with most earnestness is that the patient shall abstain from reading popular fiction and from frequentation of the play. The old tragedies scourged the moral power into action; so did the old books. Modern fiction and modern drama are narcotics to the will. They are developing a tribe of maudlin weaklings.

"But in scoring the modern life for negative developments surely something may be said for science, however, and very much may be said for the things that make for comfort and convenience in life. To some of us the railroad train, the steamship and the automobile appeal as conveniences, but to the greater number of Americans such inventions and fruits of the few great brains are merely instruments of their desire to lead the pace that kills."—St. Louis Post-Dispatch.

The following article is selected from Pastor Russell's famous book, "The Battle of Armageddon," Vol. IV of the well-known "STUDIES IN THE SCRIPTURES" Series, now published in 19 languages. This volume, of 688 pages, neatly bound in English Maroon Cloth, gold embossed, will be sent postpaid to any address on receipt of 35 cents. The book is sold at cost price to enable even the poorest to have its aid in Bible Study. Orders may be sent, if desired, in our care.—Editor.

THE BATTLE OF ARMAGEDDON

"And He gathered them together into a place called in the Hebrew tongue ARMAGEDDON . . . . . to the Battle of that Great Day of God Almighty."—Revelation 16:16, 14.

ARMAGEDDON is a Hebrew word signifying the Hill of Megiddo, or the Mount of Destruction. Megiddo occupied a very marked position on the southern edge of the Plain of Esdraelon, and commanded an important pass into the hill country. This locality was the great battle-ground of Palestine, on which were fought many of the famous battles of Old Testament history. There Gideon and his little band alarmed and discomfited the Midianites, who destroyed one another in their flight. (Judges 7:19-23.) There King Saul was defeated by the Philistines. (1 Sam. 31:1-6.) There King Josiah was slain by Pharaoh-Necho in one of the most disastrous conflicts in the history of Israel. (2 Chron. 35:22-25.) There also King Ahab and his wife Jezebel lived, in the city of Jezreel, where Jezebel afterwards met a horrible death.—2 Kings 9:30-37.

These battles were in a sense typical. The defeat of the Midianites released the people of Israel from bondage to Midian. Thus Gideon and his band typified our Lord and the Church, who are to release mankind from their bondage of Sin and Death. The death of King Saul and the overthrow of his kingdom by the Philistines opened the way for the reign of David, who typified Messiah. King Ahab typified the civil government, symbolically called the "Dragon" in the Revelation. Queen Jezebel symbolically foreshadowed the great harlot, Babylon, and as such she is mentioned by name. "Thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants."—Revelation 2:20.

In the Scriptures the Lord has evidently seen fit to associate the name of this famous battle-field, Armageddon, with the great controversy between Truth and Error, right and wrong, God and Mammon, with which the Gospel Age will close and the Messianic Age be ushered in. He has purposely used highly symbolic language in the last book of the Bible, evidently with a view to hiding certain important truths until the due time for their revealment. But even in the due time, "None of the wicked shall understand; but the wise shall understand." (Dan. 12:10.) None who are out of heart harmony with God shall know; but only the wise among His people—the wise virgin class of the Master's parable. —Matt. 25:1-13.

When we consider our text, therefore, we are not to expect any gathering of the people literally to the Hill of Megiddo. Rather we are to look for that which is symbolized by that mountain. Many things are being called "The Battle of Armageddon"; this phrase is being used in many ways and from many standpoints. But Christians realize that this word Armageddon specially belongs to the Bible, where it is used in a spiritual sense. If, therefore, the present is an opportune time in which to consider the Battle of Armageddon from a political standpoint, it surely is the proper time to consider the term from its true religious point of view.

We all know that the book of Revelation is full of symbols. God seems to have placed this book last in the Bible with the intent of covering up great and important truths. That it contains valuable truths is the opinion of all Bible students. Yet so skillfully has God covered those truths that His people in times past have not been able fully and clearly to discern them. Bible students believe that this has been the Divine intention, not only because these truths were not due to be understood, but because God intends to keep certain features of His Truth from the world. Mankind have always misunderstood the Divine Plan; for God in His Wisdom wishes to have them misunderstand. The truths recorded in the Revelation are not for the world, nor for nominal Christians, but for the Church—the Body of Christ, the saintly ones—"the Church of the First-borns which are written in Heaven." To these the knowledge will become "meat in due season." "The wise shall understand."

The Scriptures abound with allusions to Armageddon. Our Lord Jesus calls it "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24:21.) The Prophet Daniel describes it as "a time of trouble, such as never was since there was a nation, even to that same time." (Dan. 12:1.) Closely in connection with this statement Daniel declares that God's Representative, "Michael, shall stand up, the great Prince which standeth for the children of" Israel. The word "Michael" signifies "He who is like God"—the God-like One. He will stand up for the salvation of God's people, for the rectification of error and wrong, for the establishment of right and truth, to bring to the world of mankind the great Kingdom of God, which has been preached from the days of Abraham.

Time for the Establishment of Messiah's Kingdom.

The Revelation of St. John, being a book of symbols, will not be understood by the world. God Himself has said that only at a certain time may even the Church expect to understand. When the Prophet Daniel inquired concerning the meaning of his vision, the angel replied, "Go thy way, Daniel; for the words are closed up and sealed till the Time of the End"—not the end of the world, but the end of the Age—the end of this Dispensation. "The earth abideth forever."—Ecclesiastes 1:4.

St. Peter tells us that this Age is to end in a great conflagration—symbolical of the Time of Trouble, in which present institutions will be swallowed up. (2 Pet. 3:8-13.) Elsewhere in the Scriptures, this terrible Time of Trouble is symbolically represented as a storm, as a whirlwind, as a fire, to consume everything. After the present order shall have passed away in the great Time of Trouble, God Himself will establish His Kingdom —the one for which we pray, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven."

If, then, there is anything to indicate that we are living in the end of the Gospel Age, anything to indicate that the Virgins are trimming their lamps, we may rest assured that the time for the Wise Virgins to enter into glory is close at hand. What a blessed message is this for "all who love His appearing"!

In the same prophecy which tells that the Time of the End is the time for the wise toward God to understand, we are told that this time will be especially marked by two particular features: first, "Many shall run to and fro"; second, "Knowledge shall be increased." (Dan. 12:4.) Today we see this prophecy fulfilled. All over the world people are running to and fro as never before. Railroads, steamboats, automobiles, electric cars—surface, subway and elevated—etc., carry mankind everywhere. General increase of knowledge characterizes our wonderful day. Every child ten years old is able to read. All over the world are books, newspapers, Bibles in every home —opportunity for knowledge such as never has been known since man was on earth.

The remarkable fulfillment of this prophecy marks our day as the Time of the End, in which the present Dispensation is to be concluded and the New Dispensation is to be ushered in—the time when God's people will be able to understand the situation and to get ready for their change.

Principles, Not Individuals, Under Discussion.

All Christian people credit the book of Revelation to our Lord, as St. John does. (Rev. 1:1.) Therefore we are not responsible for the symbolism used in that book. There are so many ways in which one might be misunderstood, even by good Christian people, that we naturally feel a delicacy about expressing our views. As we proceed to set forth our understanding of the symbols of the Revelation, we wish to state most emphatically that we are saying nothing whatever against godly Christians anywhere, at any time, whether in any church or out of any church. We have nothing to say respecting people. We discuss PRINCIPLES, DOCTRINES, ALWAYS; individuals, NEVER! God has not commissioned us to discuss **people; it** is ours to discuss **His Word.**

As we present our interpretation of the symbols of Revelation, we realize that the Word of God conveys a very terrible arraignment of some of the great systems of our day—some that we have long reverenced and esteemed, that we have thought contained many who are godly in word and in deed. Let us, therefore, clearly distinguish between **individuals** and **systems.** We say nothing against the **godly individual,** but in the interpretation of the Word of God what we have to say is merely in respect to these **systems.** Indeed we believe that the saintly people of God are left out of these symbols, probably because the saints of God, as compared with the hundreds of millions of humanity, are merely a small company, as Jesus said: "Fear not, Little Flock."

Coming to the interpretation of the symbols of Rev. 16:13-16, we find that there are three agencies connected with the gathering of the hosts to this Battle of Armageddon. We read that out of the mouth of the Beast, out of the mouth of the False Prophet and out of the mouth of the Dragon proceeded three unclean spirits like frogs; and that these three unclean spirits, frog-like, went forth throughout the whole world to gather the whole world into this Battle of Armageddon.

It is proper, then, for us to inquire what systems are meant by these symbolic words—the Dragon, the Beast and the False Prophet. After we shall discover what is meant by these terms, we shall ask what is symbolized by the frogs that came out from their mouths.

Throughout the Bible, a Beast is the symbol used to represent a government. In Daniel's prophecy the great universal empires of the earth are thus symbolized. Babylon was the Lion, Medo-Persia the Bear, Greece the Leopard, and Rome the Dragon. (Dan. 7:1-8.) The Roman Empire still persists. Christendom is a part of that great Roman Empire which began in the days of Cæsar and which, according to the Scriptures, still is in the world.

(Continued on page 2, column 2.)

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An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

AN UNSECTARIAN PRESENTATION.

Dr. H. S. Pritchett, President of the Carnegie Foundation for the advancement of teaching, speaking on Leadership in the Colleges, said:

"Church membership is no test as to whether a man is a religious man or not; nor is it any criterion by which religious men may be chosen. The constant use of this criterion has served to impose upon young men both in and out of college the idea that the obligations of the religious life are binding only on those who have assumed membership in religious organizations. No more unhappy impression could have been created. The obligations of the religious life are the same upon every human being. The idea that he can escape the working out of the great laws which the Maker of the Universe has set up by declining to belong to a human organization is a grotesque one, and yet this is an idea common among young men. I believe, therefore, that the man of sincere religious life, outside any formal organization, has a notable opportunity today for religious leadership in college, and that he escapes some of the limitations which lie in the way of his brother who is part of a definite religious organization. No man has the right to evade the duties of leadership or of service by reason of his belonging to, or of his not belonging to, a religious organization. To advance such a claim is like insisting that a man is not an American unless he belongs to the Republican or the Democratic party."

A DANGEROUS TREND.

The pastor of one of the largest and strongest Baptist churches in Ohio writes us, in a letter bearing upon another subject:

"I wonder sometimes where we are going to land. The people seem to have lost all sense of personal relation to their Lord, and naturally have no interest in the progress of His Kingdom. The standard of morality is lower—not immoral, perhaps, so much as unmoral. The moral principle does not grip as once it did. The fact is that the age does not want a moral code to which it shall bring its conduct for scrutiny. That spirit is in our churches all over this city, and, as men speak their heartaches to me, I guess other cities are troubled that way as well as we.

"I am amazed at the number of meetings I find myself in for the transaction of business of the Kingdom with never a word of prayer; just business, cold-blooded and heartless as buying and selling steel rails. We are businessizing the Lord out of His place and authority everywhere. Business courtesy has a larger place than New Testament precedent. An appeal to the New Testament is often self-imposed ostracism. The loneliness of it all sometimes comes over me with a depression that is unbearable. I have wished sometimes that I could spend the rest of my life in some mission field, where I could get away from the 'sounding brass' of this cultural religion which spends itself in all kinds of service because it is the prevailing fad, but does nothing because it is a loving expression of a personal relation to the Lord. It is a form of religion, sure enough, but as hopeless and helpless to save men as the outer darkness. . . . Every pastor I know who has opened his heart to me is suffering from just the same thing. People are the very art of courtesy, but the Word falls like hail upon an iron roof."—Journal and Messenger.

ON THE LORD'S ARM.

Leaning on His loving arm,
Free from danger, safe from harm;
No longer anxious, without fears,
I travel calmly through the years.
'Tis worth the scorn of friend and foe,
To feel His sweet caresses so,
Worth my very all, my life,
To follow Him e'en tho' through strife;
To hear Him say He understands;
And safe within my Savior's hands,
To rest 'til all the storm is past.
He will shield me from the blast.

Elizabeth Woodworth.

"WHERE ARE THE DEAD?"

This article was published in our last issue of THE BIBLE STUDENTS MONTHLY, Vol. 5, No. 3. The interest aroused and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free upon receipt of post-card request.

(Continued from page 1, column 3)

Practically all Bible exegetes agree that the Dragon of the Revelation represents the purely civil power, wherever it may be found. We do not understand this to mean that all the powers of the world are evil or of the Devil, but that the Dragon is the symbol which the Lord is pleased to use to represent civil power.

The Beast of Rev. 16:13 is the same that is mentioned in Rev. 13:2, where it is described as resembling a leopard—spotted. Protestant interpreters of the Revelation agree that this symbol refers to the Papal system—not to the Pope, not to Catholic congregations, not to individual Catholics, but to the system as a whole, which has existed for centuries.

In His Word, God has been pleased to recognize the Papacy as a system, as a government. Papacy claims that the Kingdom of God, Messiah's Kingdom, was established in 799 A.D.; that it lasted a thousand years, just as the Bible declares Christ's Kingdom will last; and that it expired in 1799 A.D. They claim also that since 1799 this Kingdom of Christ (that is, the Papal system, represented in the Revelation as the Beast) has been suffering violence; and that during this time the Devil has been loosed, in fulfillment of Revelation 20:7.

History records that the era closing with 1799, marked by Napoleon's Egyptian campaign, sealed and defined the limit of Papal dominion over the nations. Napoleon even took the Pope prisoner to France, where he died. This humiliating experience, Roman Catholics claim, marks the time of the loosing of Satan in fulfillment of Revelation 20:7.

We cannot agree with our Catholic brethren's interpretation of prophecy. The Bible is surely right when it declares that "the prince of this world is Satan," and that this is "the present evil world" or age. The reason why there is so much graft, false doctrine, delusion, ignorance, superstition everywhere is that Satan is the great being who is deceiving the world. According to the Scriptures, Satan is to be bound for a thousand years, that he may deceive the nations no more. (Rev. 20:3.) After the thousand years shall have been finished, Satan shall be loosed for a little season to test mankind. Then he will be destroyed in the Second Death, together with all who are in harmony with him.

Bible students are only now getting their eyes open to see the lengths, breadths, heights and depths of the Love of God—His wonderful provision made, first, for the Church, who are to share in the Kingdom glory; and second, for the world of mankind, who will receive the blessing of an uplift to human perfection during that thousand years. This glorious Epoch is just approaching, instead of being in the past. So glorious will be the condition of humanity at the close of Messiah's Kingdom that nothing ever dreamed will compare with it. But the great work of God will not be perfected until every human being will have reached perfection, or will have been destroyed in the Second Death, because of refusal to come into harmony with the laws of righteousness. Then every creature in Heaven and on earth, will be heard saying, "Blessing and honor and glory and power be unto Him that sitteth upon the Throne and to the Lamb, for ever and ever."—Rev. 5:13.

The Dragon, then, symbolizes the Roman power, represented by the civil power in the world. The Beast is the Papal system of government. The third symbol, the False Prophet, remains to be interpreted. This, we believe, is another name for the system elsewhere called "the Image of the Beast." (Rev. 13:14.) According to the Scriptures, this Image is a very exact representation of the Beast. The False Prophet, or Image of the Beast, we understand to mean the Protestant Federation of Churches.

The Image of the Beast.

In order to see why the Protestant Federation of Churches should be symbolized as the Image of the Beast and as the False Prophet, we must examine other symbolical Scriptures. In Rev. 17:5, our attention is called to a great "mystery." The word "harlot" in Scriptural symbolism does not mean an immoral person. It refers to the Church, which was to be the Kingdom of God, but which lost her virginity and became united to an earthly husband, instead of her Heavenly Husband. To what earthly husband did the Church unite? To the Roman Empire. In the minds of Luther and other reformers there was no doubt that there was a close union between the Church and the world. The Church for a time claimed to be waiting for Christ to set up His Kingdom. Finally she said, "I will not wait until the Second Coming of Christ, I will unite with the Roman Empire."

All know the result. The Roman Catholic Church was exalted, and reigned as a queen for centuries. This union of Church and State is represented in a famous picture found in Italy. On a throne the Pope and the Emperor sit side by side. On one side are cardinals, bishops, the lower clergy and the laity, in order of rank. On the other side are generals, lieutenants, soldiers, etc., down to the common people. Thus the union of Church and State was recognized.

On the basis of this union all earthly governments are called Christian; for they claim unity as part and parcel with the Church. History tells us that for centuries the Church appointed the earthly kings. Whomsoever the Pope desired was crowned. In proof of the supremacy of the Church a story is told in regard to Emperor Henry IV of Germany, who had incurred the Papal displeasure, and who as a punishment was compelled to stand for three days without the castle gates of Canossa, barefooted, and clad only in the haircloth shirt of a penitent, exposed to the inclemency of mid-winter. Then he was forced to crawl on hands and knees into the presence of the Pontiff, whose silk stocking was removed in order that the emperor might kiss the Pope's great toe, in fulfillment of Psa. 2:10, 12, "Kiss the Son, O ye kings of the earth."

To our understanding this is a mistaken application of Scripture. "The Son" is not the Pope. The "holy hill" is the Kingdom of God. His agency is symbolized as the holy Mount Zion. The great Messiah will completely overthrow all the things of the present time and will establish the Kingdom of Righteousness and Truth, which will uplift mankind out of sin and degradation.

Roman Catholics believe that the Pope is the vicegerent of Christ, reigning in His stead. They believe that the present is the time when Satan is loosed to deceive the nations; that very shortly the Church will again get full power in the world; and that as a result every one who does not obey them will be destroyed. This interpretation points us to Revelation, 13th and 20th chapters. Protestants do not appreciate the situation. Doubtless all thinking people have noticed that overtures for union come from Protestantism, but never from Catholicism.

The question now arises, Why should the Scriptures picture Protestantism as an Image of the Beast? When and how did this come about? From the time of the Reformation, Protestants had been striving individually to get out of the darkness of the past and thus had formulated many creeds and had organized many denominations. But about the middle of the last century the leaders began to see that if every one continued to study the Bible individually the time would come when each one would have an individual creed. To prevent what seemed to them a loss of power, they planned a union of Protestants in a system called the Evangelical Alliance.

The Evangelical Alliance, an organization of the different Protestant denominations, was formed in 1846 for the very purpose of doing in their own way the same thing that Catholicism would do in its own way. Seeing the great power that Roman Catholics would exercise because of a united system, Protestants said, "We are divided. We have no power. We will organize." Then and there, according to the Scriptures, they made an Image of the Beast.

The Bible says, however, that before the Image can do any particular harm it must receive life from the two-horned Beast. (Rev. 13:15.) This two-horned Beast with horns like a lamb, but a voice like a dragon, we believe represents the Church of England, which is not a party to the Evangelical Alliance. The Church of England makes the claim which the Church of Rome makes—that she is the true Church; that all others are wrong; that she has the original apostolic succession; and that no one is commissioned to preach unless he has had divine, apostolic hands laid upon him. This has been the contention of the Church of England for centuries, and constitutes the difference between that Church and all other Protestant denominations.

Although the Evangelical Alliance was organized in 1846, it has not been able to accomplish its purpose, because it did not know how to operate. The denominations in the Alliance were united only in name, and hence have worked against each other. Denominations outside of the Alliance were declared to be unauthorized; and they, in turn, challenged the Evangelical Churches to show where they got authority to preach. As a result the Image had no power to act; it was trodden upon; and to get vitality—life—it would need apostolic succession; it must have something as a basis for operation.

The Scriptures indicate that the Church of England will become intimate with the Evangelical Alliance and will give it apostolic authority to preach. Because of this union the Alliance will be able to say, "We have apostolic authority to preach. Let no one speak unless he has our sanction." This action on their part is described in Rev. 13:17. None will be allowed to buy or sell spiritual things in the spiritual market unless he has either the mark of the Beast or the mark of the Image.

In Rev. 16:13 we find mention of the False Prophet, another representation of the Image—the vitalized product of the Evangelical Alliance, which has taken the form of Church Federation, and has today a great deal of vitality. Whether we can expect it to have more remains to be seen. The Scriptures clearly indicate that the Image of the Beast is to get so great power that it will do the same thing that the Roman Catholic Church did in the past; and that the two systems, Catholic and Protestant, will rule the civilized world with a high hand through the civil power—the Dragon.

"Three Unclean Spirits Like Frogs."

The Scriptures tell us that this result is to be brought about by the utterances of the combined power of Church and State. "Three unclean spirits like frogs came out of the mouth of the Beast, and out of the mouth of the Dragon and the mouth of the False Prophet." In this passage, the spirit is a doctrine—an unclean doctrine—a false doctrine. Each of these systems will utter the same things, and these utterances will have the effect of gathering the kingdoms of earth together to the great Battle of Armageddon.

The symbolism of Scripture, rightly understood, is very forceful, and there is always a close resemblance between the symbol itself and the thing symbolized. When the Holy Spirit uses a frog to represent certain doctrines or teachings, we may be sure that the application will fit well. While a frog is a small creature, yet it puffs itself up until it almost bursts with the effort to be somebody. A frog has a very wise look even though it does not know very much. A frog croaks whenever it utters a sound.

The three most prominent characteristics of a frog, then, are pomposity, an air of superior wisdom and knowledge, and a continual croaking. Applying these characteristics to the picture given in the Divine Word, we learn that from the civil power, from the Catholic Church and from the Federation of Protestant Churches will go forth the same teachings. The spirit of all will be boastful; an air of superior knowledge and wisdom will be assumed; all will foretell dire results to follow any failure to obey their counsels. However conflicting the creeds, the differences will be ignored in the general proposition that nothing ancient must be disturbed, or investigated, or repudiated.

The Divine authority of the Church, and the Divine right of kings, aside from the Church, will not be allowed to conflict; for both will be indorsed. Any persons or teachings in conflict with these boastful, unscriptural claims will be branded as everything vile, at the mouths of the frogs, croaking from pulpits and platforms, and through the religious and secular press. The nobler sentiments of some will be strangled by the philosophy of the same evil spirit which spoke through Caiaphas, the high priest, respecting our Lord Jesus. As Caiaphas declared it expedient to commit a crime in violation of justice, both human and Divine, to be rid of Jesus and His teachings, so this frog-like spirit will approve of any and every violation of principle necessary to self-protection.

Every true Christian is ashamed to look back upon the pages of history and see what terrible deeds were done in the name of God and justice, and in the name of our Lord Jesus. We are not to think for a moment that these frog spirits, or doctrines, are all bad, but rather that they are doctrines of bombast and pomposity, representing themselves to be very wise and great, and having the backing of centuries. Out of the mouth of the Dragon comes the doctrine of the Divine right of kings: "Do not look back of the curtain of history to see where the kings got that right. Accept the doctrine; for if you do not, and if men look into the matter, there will be a terrible revolution and everything will go down!"

The Beast and the False Prophet have similar croakings. The Catholic Church says, "Do not look behind! Do not question anything about the Church!" Protestantism says, also, "We are great, we are wise, we know a great deal. Keep quiet! No one will then know that you know nothing." All say (croaking): "We tell you that if you say anything against present arrangements, terrible things will come to pass!"

Political parties are figuring in this. All declare, "If any change should come, it will mean terrible disaster!" Some have the backbone and some have the civil power behind them, but unitedly they croak to the people that if any change is made, it will mean ruin to the present order. In the language of our day, "Stand pat!" is the order in Church and in State; but the people are being moved by fear. It is this croaking of the Beast, the Dragon and the False Prophet that will arouse the kings of earth and gather them together to the Armageddon Battle and destruction.

The ecclesiastical kings and princes, with their retinue of clergy and faithful adherents, will be gathered in solid phalanx—Protestant and Catholic. The political kings and princes, senators, and all in high places, with their henchmen and retainers, will follow in line on the same side. The financial kings and merchant princes, and all whom they can influence by the most gigantic power ever yet exercised in the world, will join the same side, according to this prophecy. They do not realize, however, that they are coming to Armageddon; yet strange to say, this is a part of their very cry, "Come together to Armageddon!"

Speaking of our day, our Lord declared, "Men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." (Luke 21:26.) The kings of Europe know not what to do. All sectarianism is being shaken. Many people of God are in perplexity.

The croaking of the frog spirits, or doctrines, will gather the kings and princes, financial, political, religious and industrial, into one great army. The spirit of fear, inspired by the croaking, will scourge the passions of otherwise good and reasonable men to fury—desperation. In their blind following of these evil spirits, evil doctrines, they will be ready to sacrifice life

and everything on what they mistakenly suppose is the altar of Justice and Righteousness under a Divine arrangement.

Many noble people in this great army will assume an attitude quite contrary to their preference. For a time the wheels of liberty and progress will be turned backward, and mediæval restraints will be considered necessary for self-preservation—for the maintenance of the present order of things and for the prevention of the new order which God has decreed, the due time for which is at hand. Even those who may be God's people do not stop to consider whether it is His will that things should continue as they have been for the past six thousand years. The Bible says that such is not God's will, but that there is to be a great overturning—a new order.

For a brief time, as we understand the Scriptures, these combined forces of Armageddon will triumph. Free speech, free mails, and other liberties which have come to be the very breath of the masses in our day, will be ruthlessly shut off on the plea of **necessity,** the glory of God, the commands of the Church, etc. The safety-valve will be sat upon, and thus will cease to annoy earth's kings with the sound of escaping steam; and all will seem to be serene—until the great social explosion described in the Revelation as **an earthquake** will take place. In symbolic language an earthquake signifies social revolution, and the Scriptural declaration is that none like it ever before occurred. (Rev. 16:18, 19.) See our Lord's reference to it in Matt. 24:21.

The Lord's Great Army.

At this juncture, the Scriptures show, Divine Power will step forward, and God will gather the marshaled hosts to Armageddon—to the Mount of Destruction. (Rev. 16:16.) The very thing which they sought to avert by their union, federation, etc., will be the very thing that they will hasten. Other Scriptures tell us that God will be represented by Messiah, and that He will be on the side of the masses. "At that time shall Michael [the God-like One—Messiah] stand up." (Dan. 12:1.) He will assume authority. He will take possession of His Kingdom in a manner little looked for by many of those who erroneously have been claiming to be His Kingdom, and authorized by Him to reign in His name and in His stead.

Our Lord Jesus declared, "His servants ye are unto whom ye render service." Some may be rendering service to Satan and to error, who claim to be rendering service to God and to righteousness; and some may serve ignorantly, as did Saul of Tarsus, who "verily thought that he did God service" in persecuting the Church. The same principle holds true reversely. As an earthly king does not hold himself responsible for the moral character of each soldier who fights his battles, so the Lord does not vouch for the moral character of all who enlist and fight on His side of any question. His servants they are to whom they render service, whatever the motive prompting.

The same principle will apply in the coming Battle of Armageddon. God's side of that battle will be the people's side; and that very nondescript host, the people, will be pitted at the beginning of the battle. Anarchists, Socialists, and hot-headed radicals of every school of reason and unreason, will be in the forefront of that battle. He who has any knowledge of army life knows that a great army is composed of all classes.

The masses will be restless under their restraints, but will be conscious of their weakness as compared with the kings and princes, financial, social, religious and political, who will then hold sway. The majority of the poor and the middle class prefer peace at almost any price. The masses have no sympathy with anarchy. They realize truly that the worst form of government is better than none. The masses will seek relief through the ballot and the peaceful readjustment of earth's affairs for the elimination of evil, for the placing of monopolies and utilities and the supplies of nature in the hands of the people for the public good. The crisis will be reached when the hitherto upholders of the law shall become violators of the law and resisters of the will of the majority as expressed by the ballot. Fear for the future will goad the well-meaning masses to desperation, and anarchy will result when Socialism fails.

The Lord's saints are not to be in this battle at all. God's consecrated people, longing at heart for Messiah's Kingdom, will patiently abide the Lord's time, and wait unmurmuringly for it. Their lamps trimmed and burning, they will not be in darkness respecting the momentous events of the impending battle; but they will be of good courage, knowing the outcome portrayed in the "more sure Word of prophecy," to which they have done well to "take heed, as unto a light that shineth in a dark place, until the Day dawn."—2 Peter 1:19.

The question now arises, Why did not God send His Kingdom sooner? Why is Armageddon necessary? We answer that God has His own times and seasons, and that He has appointed the Great Seventh Thousand-Year Day for the reign of Christ. Divine Wisdom has withheld until our day the great knowledge and skill which is breeding at the same time millionaires and discontents. Had God lifted the veil of ignorance a thousand years sooner, the world would have lined up for Armageddon a thousand years sooner. God did not bring these things before the present time because His Plan has various parts, all of which are converging at the same time. In kindness God veiled the eyes of mankind until the gathering to Armageddon would immediately precede Messiah's taking to Himself His great power and beginning His reign.—Revelation 11:17, 18.

The attitude of the people of God should be that of great thankfulness to the Giver of every good. They should make provision for the great storm that is coming and keep very quiet, not unduly interested in the side of either rich or poor. We know in advance that the Lord is on the side of the people. He it is that will fight the Armageddon Battle, and His agency will be that peculiar army—all classes. When this great "earthquake" of social revolution comes, it will not be a mere handful of anarchists, but an uprising of the people to throw off the great power that is strangling them. Selfishness is at the bottom of the whole matter.

Not Yet, But Soon.

For forty years the Armageddon forces have been mustering for both sides of the conflict. Strikes, lockouts and riots, great and small, have been merely incidental skirmishes as the belligerents cross each other's paths. Court and army scandals in Europe, insurance, trust and court scandals in America, have shaken public confidence. Dynamite plots, charged by turns on employees and on employers, have tended to make each distrustful of the other. Bitter and angry feelings on both sides are more and more manifested. The lines of battle are daily becoming more distinctly marked. Nevertheless Armageddon cannot yet be fought.

Gentile Times have still two years to run. The Image of the Beast must yet receive life—power. It must be transformed from a mere mechanism to a living force. Protestant Federation realizes that its organization will continue to be futile unless it receives vitalization—unless its clergy directly or indirectly shall be recognized as possessed of apostolic ordination and authority to teach. This, the prophecy indicates, will come from the two-horned Beast, which we believe symbolically represents the Church of England. High-handed activities of Protestantism and Catholicism, operating in conjunction for the suppression of human liberties, await this vivifying of the Image. This may come soon, but Armageddon cannot precede it, but must follow—perhaps a year after, according to our view of prophecy.

Still another thing intervenes. Although the Jews are gradually flowing into Palestine, gradually obtaining control of the land of Canaan, and although reports say that already nineteen millionaires are there, nevertheless, prophecy requires an evidently larger number of wealthy Hebrews to be there before the Armageddon crisis be reached. Indeed, we understand that "Jacob's trouble" in the Holy Land will come at the very close of Armageddon. Then Messiah's Kingdom will begin to be manifested. Thenceforth Israel in the Land of Promise will gradually rise from the ashes of the past to the grandeur of prophecy. Through its Divinely appointed princes, Messiah's Kingdom, all-powerful, but invisible, will begin to roll away the curse and to lift up mankind, and to give beauty for ashes.

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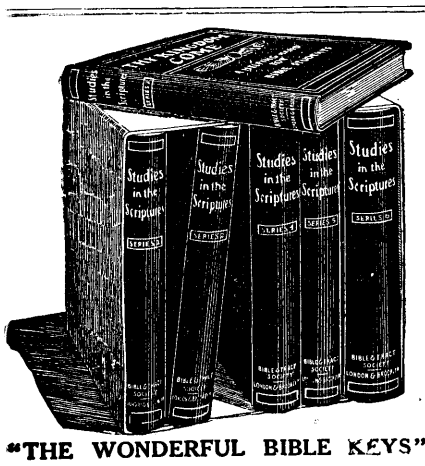

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THE DEAD AWAIT RESURRECTION

"If I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."—JOHN 14:3.

THE ERROR of supposing that men are alive when they are dead lies close to the foundation of every theological error the world over. We have all erred in taking the guess of Plato instead of the Word of God, and we can get rid of our difficulties and theological entanglements only by retracing our steps. Notwithstanding all that we have said and written, calling attention to the words of the Scriptures, the question frequently arises, Do you mean to tell us that our friends do not go to Heaven immediately when they die?

That is exactly what we are endeavoring to demonstrate to be the teaching of the Bible. The Bible alone, of all religious books, teaches that a dead man is **dead,** and knows **nothing,** and that his only hope is in the Divine arrangement through Christ, by a resurrection of the dead—"both of the just and of the unjust."—Acts 24:15.

We Should Take Comfort.

When we remember that, according to nearly all the religious creeds and theories of the world, 999 out of every thousand pass immediately at death into most horrible sufferings, one would think that all would be glad to promptly accept the Bible testimony, that death is a dreamless sleep until the resurrection awakening. Why anyone should prefer to think of his friends and neighbors and the heathen millions as suffering torture, rather than to think of them as being asleep, is beyond our comprehension. The fact probably is that selfishness has such a hold upon the masses that they care and think little respecting others than their near relatives and friends; and the same selfishness inclines them, with infatuation, to believe that they and their relatives, though no better than the rest of mankind, are special favorites of Heaven, and will be granted the reward of the saints, however unsaintly their lives may have been. Some one has suggested that the ideal prayer for such is:

> "God bless me and my wife,
> My son John and his wife;
> Us four, and no more."

In harmony with this we find that when death invades a family circle this selfish egotism assumes that the deceased is acceptable to God as a saint, and wafted immediately to heavenly bliss—regardless of how unsaintly had been the life and how little of the Spirit of Christ was ever manifested. The deception is reinforced by the Christian minister called to conduct the funeral service. Whatever he may read from the Bible to the effect that, if there be no resurrection, they that have fallen asleep have perished, his sermon is sure to give the inference that the deceased needs no resurrection, because he has not died, but has merely been transferred from a lower plane of life to a higher one.

"Come, Let us Reason Together."

Proof of this is not given and not asked. The proof is not given because there is no Scriptural proof to give. It is not asked because the people **are not sufficiently intelligent on religious subjects** to demand a reason and a proof for what is presented to them. The remedy for all this will come when we become more intelligent, more reasoning. No minister of Christ should be abashed to be asked the reason for his faith. St. Peter exhorted that every Christian should be so thoroughly informed respecting the Divine Message as to be able to give a reason to whoever would ask concerning his own faith and his presentations to others.

Here note our text. In it the Master says not a word about our going to Him, but quite the contrary—that He would come again and receive us unto Himself. This is in full accord with the teachings of the Apostles. Do they not tell that at the Second Coming of Christ the Resurrection of the Church will be the first in order; that then that which was sown in weakness will be raised in power; that sown in dishonor will be raised in glory; that sown an animal body will be raised a spirit body; and that so we shall ever be with the Lord? Do they not tell us that this will be an instantaneous change? Is it not styled an awakening from the sleep of death?

The Order of Resurrection.

Hearken to St. Paul: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump (seventh trumpet); for the trumpet shall sound," "and the dead in Christ shall rise first; then we which are alive and remain shall be caught away together to meet the Lord in the air." (1 Corinthians 15:51, 52; 1 Thessalonians 4:16, 17.) How plain, how simple! That will be the first meeting of the Church with her Lord. All of her members dying before that time will "sleep," while those dying since that time will not need to sleep and wait for the glorious change. But says one, does not the Second Coming of Christ take place whenever His holy ones die? Does He not immediately come to receive them unto Himself?

Surely only a very lame theory could seek to bolster itself up by such a perversion of the Scriptures. If Christ were to come every time one of His saintly ones dies, would it not mean **many comings** instead of merely **a Second Coming?** And even if His faithful were very few indeed, would it not seem that this would keep the Redeemer busy coming and departing every few minutes?

Only crass ignorance of the Bible could excuse any such misapplication of its teachings. Not merely one statement of the Scriptures bears upon this subject, but hundreds of statements of Scripture, by Jesus and the Apostles; and all contradict any such thought.

"No Man Hath Ascended to Heaven."

Hearken to Jesus' words, "No man hath ascended up to Heaven." Only the Son of Man has ever been in Heaven. He has ascended up where He was before, with additional glory and honor. He is now preparing a place for His Bride class and preparing the Bride class for the place—the place of honor at His own right hand. He is overseeing her experiences and causing all things to work together for her good, that she at His Second Coming may be prepared and be accepted as His Bride and granted a share in His glory, honor and immortality.

It is in full harmony with this that a little later on the Great Teacher declared that all the dead are in the grave, and that at His Second Advent He will first call forth His faithful ones to the perfection of life; and later will call forth the remainder of mankind, not as yet found worthy of life, that they may have an opportunity, a testing as respects their worthiness or unworthiness of everlasting life on the human plane.

Hear His assurance again respecting His faithful ones—that they shall share in **His** resurrection, the Chief Resurrection, to glory, honor, immortality, on the spirit plane. He said, "Blessed and holy are all they that have part in the First Resurrection; they shall be priests unto God and Christ, and shall reign with Him a thousand years."—Revelation 20:6.

Be it noted that in all these assurances the Church is spoken of as a class, all of whom will enter into glory together, at Christ's Second Coming, and not separately, as each may die. True, each has an individual trial or testing to determine whether or not he or she will be accounted worthy, or fitted for a place in the glorious Body of Christ, in the glorious Bride company; but the statement is repeatedly made that we shall be **glorified together,** shall have part in the one Resurrection.

"David Not Ascended to Heaven."

In full accord with all the foregoing is St. Peter's statement on the Day of Pentecost: "For David is not ascended into the heavens; his sepulchre is with us unto this day." St. Peter's words imply that if King David had ascended to Heaven he would have no sepulchre on earth. Similarly, we might say of all of the Prophets, and of all other persons, that, if once they ascended to the heavenly plane, they could not be said to have any sepulchre on earth, for the very thought connected with the word **sepulchre** is that of a personality awaiting a resurrection, awaiting deliverance from the state and condition of death. So the Scriptures always refer, not to a resurrection of the living, which would be an absurdity, but to a Resurrection of the Dead.

Note the connection in which the Apostle Peter uses this expression: "David is not ascended into the heavens." He had just called attention to the fact that David prophesied of the resurrection of Jesus. In the prophecy he personated Jesus, and said, "Thou wilt not leave My soul in **sheol (hades),** nor suffer Thine Holy One to see corruption." St. Peter argues that this was not true of David, that he did see corruption, that his soul **was** left in **sheol** and is still there, and will not be reclaimed until Messiah, in the Resurrection Morning, shall call him forth.

Let us, then, dear fellow-Christians, turn from the follies of the Dark Ages and take the inspired words of Jesus, the Apostles and Prophets, and have, indeed, "beauty for ashes, the oil of joy for the spirit of heaviness," in respect to the understanding of the Heavenly Father's Program. Thus we will find fulfilled in us more and more the Master's prayer: "Sanctify them through Thy Truth; Thy Word is Truth."—John 17:17.

THE THIEF ON THE CROSS.

What did Jesus mean by His words, "Verily I say unto thee today, thou shalt be with Me in Paradise"—if Paradise, lost 6,000 years ago, will not be restored until the Second Coming of Jesus and the establishment of His Kingdom?

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Religious and Scientific Gleanings

WE'RE A NATION OF WRECKS, SAYS UNIVERSITY HEAD.

The restless, moving life we lead will drive us all to neurasthenia. Leading the pace that kills, not so much as regards vice, but the desire to be always on the move, has ruined our schools and colleges and has attacked the mental and moral fiber of the American brain.

These are some of the signals of danger set up in the roadway of American life by the Rev. John Cavanaugh, president of Notre Dame University, in an attack on modern living as compared with ancient customs and development, in which the latter in no way suffer. Three passions, he says, amazingly developed in the American people, are tearing at the foundations of our characters and home lives. These are the passion for travel from place to place, the passion for public spectacles, whether they be good or bad, and the passion for gregariousness as against home life.

Father Cavanaugh said: "It is often disputed upon good grounds whether there has been any real progress of the human race within the time of recorded history. In my mind the old poems are the best poems; the old philosophy the best philosophy; the old sculpture, paintings and architecture are still the models. Demosthenes and Cicero still hold their prominence. In every important phase of expression modern life has made no development.

"Within my lifetime I have seen three passions developed in the American people—the passion for travel from place to place; the passion for public spectacles and entertainment, and the passion for gregariousness as against home life. In the poorest parts of the country, in the hardest times, among the people least favorably conditioned financially, I find the railroad trains and the street cars crowded with all sorts of people darting here and there on errands of pleasure. The theaters are crowded, the dance hall and the public garden are more frequented than ever, and a new and horrible form of popular entertainment has been found in the 5-cent theater.

Family Hearth Is Obsolete.

"Steam heat and the modern methods of living have driven out the old family hearth in the literal sense; and the passion for living in crowds or among strangers has killed off the old family hearth in the poetic and social sense as well. An evening that a young woman spends with her family alone is dull, flat and unprofitable; a night that a young man spends with his mother and father at home is a lost night. In a cartoon a doting father is pictured as trying to catch a glimpse of his pet boy home from college for the Christmas holidays. The time the old man has darting in and out around the home is amusing in the picture but not in life. That college boy is legion.

"Obviously, what the country needs is chloroform or locomotor ataxia. The effect of this restless, moving, unreposeful life will be national neurasthenia. Its effect on the mentality of the people is already seen in the thin, pale courses of our high schools, and in the fact that our colleges are deep in social things and shallow in intellectual things.

Modern Fiction a Narcotic.

"I know an eminent neurologist who is treating a dipsomaniac at the present time, and one of the prescriptions he has laid down with most earnestness is that the patient shall abstain from reading popular fiction and from frequentation of the play. The old tragedies scourged the moral power into action; so did the old books. Modern fiction and modern drama are narcotics to the will. They are developing a tribe of maudlin weaklings.

"But in scoring the modern life for negative developments surely something may be said for science, however, and very much may be said for the things that make for comfort and convenience in life. To some of us the railroad train, the steamship and the automobile appeal as conveniences, but to the greater number of Americans such inventions and fruits of the few great brains are merely instruments of their desire to lead the pace that kills."—St. Louis Post-Dispatch.

The following article is selected from Pastor Russell's famous book, "The Battle of Armageddon," Vol. IV of the well-known "STUDIES IN THE SCRIPTURES" Series, now published in 19 languages. This volume, of 683 pages, neatly bound in English Maroon Cloth, gold embossed, will be sent postpaid to any address on receipt of 35 cents. The book is sold at cost price to enable even the poorest to have its aid in Bible Study. Orders may be sent, if desired, in our care.—Editor.

THE BATTLE OF ARMAGEDDON

"And He gathered them together into a place called in the Hebrew tongue ARMAGEDDON . . . . . to the Battle of that Great Day of God Almighty."—Revelation 16:16, 14.

ARMAGEDDON is a Hebrew word signifying the Hill of Megiddo, or the Mount of Destruction. Megiddo occupied a very marked position on the southern edge of the Plain of Esdraelon, and commanded an important pass into the hill country. This locality was the great battle-ground of Palestine, on which were fought many of the famous battles of Old Testament history. There Gideon and his little band alarmed and discomfited the Midianites, who destroyed one another in their flight. (Judges 7:19-23.) There King Saul was defeated by the Philistines. (1 Sam. 31:1-6.) There King Josiah was slain by Pharaoh-Necho in one of the most disastrous conflicts in the history of Israel. (2 Chron. 35:22-25.) There also King Ahab and his wife Jezebel lived, in the city of Jezreel, where Jezebel afterwards met a horrible death.—2 Kings 9:30-37.

These battles were in a sense typical. The defeat of the Midianites released the people of Israel from bondage to Midian. Thus Gideon and his band typified our Lord and the Church, who are to release mankind from their bondage of Sin and Death. The death of King Saul and the overthrow of his kingdom by the Philistines opened the way for the reign of David, who typified Messiah. King Ahab typified the civil government, symbolically called the "Dragon" in the Revelation. Queen Jezebel symbolically foreshadowed the great harlot, Babylon, and as such she is mentioned by name. "Thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants."—Revelation 2:20.

In the Scriptures the Lord has evidently seen fit to associate the name of this famous battle-field, Armageddon, with the great controversy between Truth and Error, right and wrong, God and Mammon, with which the Gospel Age will close and the Messianic Age be ushered in. He has purposely used highly symbolic language in the last book of the Bible, evidently with a view to hiding certain important truths until the due time for their revealment. But even in the due time, "None of the wicked shall understand; but the wise shall understand." (Dan. 12:10.) None who are out of heart harmony with God shall know; but only the wise among His people—the wise virgin class of the Master's parable. —Matt. 25:1-13.

When we consider our text, therefore, we are not to expect any gathering of the people literally to the Hill of Megiddo. Rather we are to look for that which is symbolized by that mountain. Many things are being called "The Battle of Armageddon"; this phrase is being used in many ways and from many standpoints. But Christians realize that this word Armageddon specially belongs to the Bible, where it is used in a spiritual sense. If, therefore, the present is an opportune time in which to consider the Battle of Armageddon from a political standpoint, it surely is the proper time to consider the term from its true religious point of view.

We all know that the book of Revelation is full of symbols. God seems to have placed this book last in the Bible with the intent of covering up great and important truths. That it contains valuable truths is the opinion of all Bible students. Yet so skillfully has God covered those truths that His people in times past have not been able fully and clearly to discern them. Bible students believe that this has been the Divine intention, not only because these truths were not due to be understood, but because God intends to keep certain features of His Truth from the world. Mankind have always misunderstood the Divine Plan: for God in His Wisdom wishes to have them misunderstand. The truths recorded in the Revelation are not for the world, nor for nominal Christians, but for the Church—the Body of Christ, the saintly ones—"the Church of the First-borns which are written in Heaven." To these the knowledge will become "meat in due season." "The wise shall understand."

The Scriptures abound with allusions to Armageddon. Our Lord Jesus calls it "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24:21.) The Prophet Daniel describes it as "a time of trouble, such as never was since there was a nation, even to that same time." (Dan. 12:1.) Closely in connection with this statement Daniel declares that God's Representative, "Michael, shall stand up, the great Prince which standeth for the children of" Israel. The word "Michael" signifies "He who is like God"—the God-like One. He will stand up for the salvation of God's people, for the rectification of error and wrong, for the establishment of right and truth, to bring to the world of mankind the great Kingdom of God, which has been preached from the days of Abraham.

Time for the Establishment of Messiah's Kingdom.

The Revelation of St. John, being a book of symbols, will not be understood by the world. God Himself has said that only at a certain time may even the Church expect to understand. When the Prophet Daniel inquired concerning the meaning of his vision, the angel replied, "Go thy way, Daniel; for the words are closed up and sealed till the Time of the End"—not the end of the world, but the end of the Age—the end of this Dispensation. "The earth abideth forever."—Ecclesiastes 1:4.

St. Peter tells us that this Age is to end in a great conflagration—symbolical of the Time of Trouble, in which present institutions will be swallowed up. (2 Pet. 3:8-13.) Elsewhere in the Scriptures, this terrible Time of Trouble is symbolically represented as a storm, as a whirlwind, as a fire, to consume everything. After the present order shall have passed away in the great Time of Trouble, God Himself will establish His Kingdom—the one for which we pray, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven."

If, then, there is anything to indicate that we are living in the end of the Gospel Age, anything to indicate that the Virgins are trimming their lamps, we may rest assured that the time for the Wise Virgins to enter into glory is close at hand. What a blessed message is this for "all who love His appearing"!

In the same prophecy which tells that the Time of the End is the time for the wise toward God to understand, we are told that this time will be especially marked by two particular features: first, "Many shall run to and fro"; second, "Knowledge shall be increased." (Dan. 12:4.) Today we see this prophecy fulfilled. All over the world people are running to and fro as never before. Railroads, steamboats, automobiles, electric cars—surface, subway and elevated—etc., carry mankind everywhere. General increase of knowledge characterizes our wonderful day. Every child ten years old is able to read. All over the world are books, newspapers, Bibles in every home—opportunity for knowledge such as never has been known since man was on earth.

The remarkable fulfillment of this prophecy marks our day as the Time of the End, in which the present Dispensation is to be concluded and the New Dispensation is to be ushered in—the time when God's people will be able to understand the situation and to get ready for their change.

Principles, Not Individuals, Under Discussion.

All Christian people credit the book of Revelation to our Lord, as St. John does. (Rev. 1:1.) Therefore we are not responsible for the symbolism used in that book. There are so many ways in which one might be misunderstood, even by good Christian people, that we naturally feel a delicacy about expressing our views. As we proceed to set forth our understanding of the symbols of the Revelation, we wish to state most emphatically that we are saying nothing whatever against godly Christians anywhere, at any time, whether in any church or out of any church. We have nothing to say respecting people. We discuss PRINCIPLES, DOCTRINES, ALWAYS; individuals, NEVER! God has not commissioned us to discuss people; it is ours to discuss His Word.

As we present our interpretation of the symbols of Revelation, we realize that the Word of God conveys a very terrible arraignment of some of the great systems of our day—some that we have long reverenced and esteemed, that we have thought contained many who are godly in word and in deed. Let us, therefore, clearly distinguish between individuals and systems. We say nothing against the godly individual, but in the interpretation of the Word of God what we have to say is merely in respect to these systems. Indeed we believe that the saintly people of God are left out of these symbols, probably because the saints of God, as compared with the hundreds of millions of humanity, are merely a small company, as Jesus said: "Fear not, Little Flock."

Coming to the interpretation of the symbols of Rev. 16:13-16, we find that there are three agencies connected with the gathering of the hosts to this Battle of Armageddon. We read that out of the mouth of the Beast, out of the mouth of the False Prophet and out of the mouth of the Dragon proceeded three unclean spirits like frogs; and that these three unclean spirits, frog-like, went forth throughout the whole world to gather the whole world into this Battle of Armageddon.

It is proper, then, for us to inquire what systems are meant by these symbolic words—the Dragon, the Beast and the False Prophet. After we shall discover what is meant by these terms, we shall ask what is symbolized by the frogs that came out from their mouths.

Throughout the Bible, a Beast is the symbol used to represent a government. In Daniel's prophecy the great universal empires of the earth are thus symbolized. Babylon was the Lion, Medo-Persia the Bear, Greece the Leopard, and Rome the Dragon. (Dan. 7:1-8.) The Roman Empire still persists. Christendom is a part of that great Roman Empire which began in the days of Cæsar and which, according to the Scriptures, still is in the world.

(Continued on page 2, column 2.)

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AN UNSECTARIAN PRESENTATION.

Dr. H. S. Pritchett, President of the Carnegie Foundation for the advancement of teaching, speaking on Leadership in the Colleges, said:

"Church membership is no test as to whether a man is a religious man or not; nor is it any criterion by which religious men may be chosen. The constant use of this criterion has served to impose upon young men both in and out of college the idea that the obligations of the religious life are binding only on those who have assumed membership in religious organizations. No more unhappy impression could have been created. The obligations of the religious life are the same upon every human being. The idea that he can escape the working out of the great laws which the Maker of the Universe has set up by declining to belong to a human organization is a grotesque one, and yet this is an idea common among young men. I believe, therefore, that the man of sincere religious life, outside any formal organization, has a notable opportunity today for religious leadership in college, and that he escapes some of the limitations which lie in the way of his brother who is part of a definite religious organization. No man has the right to evade the duties of leadership or of service by reason of his belonging to, or of his not belonging to, a religious organization. To advance such a claim is like insisting that a man is not an American unless he belongs to the Republican or the Democratic party."

A DANGEROUS TREND.

The pastor of one of the largest and strongest Baptist churches in Ohio writes us, in a letter bearing upon another subject:

"I wonder sometimes where we are going to land. The people seem to have lost all sense of personal relation to their Lord, and naturally have no interest in the progress of His Kingdom. The standard of morality is lower—not immoral, perhaps, so much as unmoral. The moral principle does not grip as once it did. The fact is that the age does not want a moral code to which it shall bring its conduct for scrutiny. That spirit is in our churches all over this city, and, as men speak their heartaches to me, I guess other cities are troubled that way as well as we.

"I am amazed at the number of meetings I find myself in for the transaction of business of the Kingdom with never a word of prayer; just business, cold-blooded and heartless as buying and selling steel rails. We are businessizing the Lord out of His place and authority everywhere. Business courtesy has a larger place than New Testament precedent. An appeal to the New Testament is often self-imposed ostracism. The loneliness of it all sometimes comes over me with a depression that is unbearable. I have wished sometimes that I could spend the rest of my life in some mission field, where I could get away from the 'sounding brass' of this cultural religion which spends itself in all kinds of service because it is the prevailing fad, but does nothing because it is a loving expression of a personal relation to the Lord. It is a form of religion, sure enough, but as hopeless and helpless to save men as the outer darkness. . . . Every pastor I know who has opened his heart to me is suffering from just the same thing. People are the very art of courtesy, but the Word falls like hail upon an iron roof."—Journal and Messenger.

ON THE LORD'S ARM.

Leaning on His loving arm,
Free from danger, safe from harm;
No longer anxious, without fears,
I travel calmly through the years.
'Tis worth the scorn of friend and foe,
To feel His sweet caresses so,
Worth my very all, my life,
To follow Him e'en tho' through strife;
To hear Him say He understands;
And safe within my Savior's hands,
To rest 'til all the storm is past.
He will shield me from the blast.

Elizabeth Woodworth.

"WHERE ARE THE DEAD?"

This article was published in our last issue of THE BIBLE STUDENTS MONTHLY, Vol. 5, No. 3. The interest aroused and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free upon receipt of post-card request.

(Continued from page 1, column 4.)

Practically all Bible exegetes agree that the Dragon of the Revelation represents the purely civil power, wherever it may be found. We do not understand this to mean that all the powers of the world are evil or of the Devil, but that the Dragon is the symbol which the Lord is pleased to use to represent civil power.

The Beast of Rev. 16:13 is the same that is mentioned in Rev. 13:2, where it is described as resembling a leopard—spotted. Protestant interpreters of the Revelation agree that this symbol refers to the Papal system—not to the Pope, not to Catholic congregations, not to individual Catholics, but to the **system as a whole**, which has existed for centuries.

In His Word, God has been pleased to recognize the Papacy as a system, as a government. Papacy claims that the Kingdom of God, Messiah's Kingdom, was established in 799 A.D.; that it lasted a thousand years, just as the Bible declares Christ's Kingdom will last; and that it expired in 1799 A.D. They claim also that since 1799 this Kingdom of Christ (that is, the Papal system, represented in the Revelation as the Beast) has been suffering violence; and that during this time the Devil has been loosed, in fulfillment of Revelation 20:7.

History records that the era closing with 1799, marked by Napoleon's Egyptian campaign, sealed and defined the limit of Papal dominion over the nations. Napoleon even took the Pope prisoner to France, where he died. This humiliating experience, Roman Catholics claim, marks the time of the loosing of Satan in fulfillment of Revelation 20:7.

We cannot agree with our Catholic brethren's interpretation of prophecy. The Bible is surely right when it declares that "the prince of this world is Satan," and that this is "the present evil world" or age. The reason why there is so much graft, false doctrine, delusion, ignorance, superstition everywhere is that Satan is the great being who is deceiving the world. According to the Scriptures, Satan is to be bound for a thousand years, that he may deceive the nations no more. (Rev. 20:3.) After the thousand years shall have been finished, Satan shall be loosed for a little season to test mankind. Then he will be destroyed in the Second Death, together with all who are in harmony with him.

Bible students are only now getting their eyes open to see the lengths, breadths, heights and depths of the Love of God—His wonderful provision made, first, for the Church, who are to share in the Kingdom glory; and second, for the world of mankind, who will receive the blessing of an uplift to human perfection during that thousand years. This glorious Epoch is just approaching, instead of being in the past. So glorious will be the condition of humanity at the close of Messiah's Kingdom that nothing ever dreamed will compare with it. But the great work of God will not be perfected until every human being will have reached perfection, or will have been destroyed in the Second Death, because of refusal to come into harmony with the laws of righteousness. Then every creature in Heaven and on earth, will be heard saying, "Blessing and honor and glory and power be unto Him that sitteth upon the Throne and to the Lamb, for ever and ever."—Rev. 5:13.

The Dragon, then, symbolizes the Roman power, represented by the civil power in the world. The Beast is the Papal system of government. The third symbol, the False Prophet, remains to be interpreted. This, we believe, is another name for the system elsewhere called "the Image of the Beast." (Rev. 13:14.) According to the Scriptures, this Image is a very exact representation of the Beast. The False Prophet, or Image of the Beast, we understand to mean the Protestant Federation of Churches.

The Image of the Beast.

In order to see why the Protestant Federation of Churches should be symbolized as the Image of the Beast and as the False Prophet, we must examine other symbolical Scriptures. In Rev. 17:5, our attention is called to a great "mystery." The word "harlot" in Scriptural symbolism does not mean an immoral person. It refers to the Church, which was to be the Kingdom of God, but which lost her virginity and became united to an earthly husband, instead of her Heavenly Husband. To what earthly husband did the Church unite? To the Roman Empire. In the minds of Luther and other reformers there was no doubt that there was a close union between the Church and the world. The Church for a time claimed to be waiting for Christ to set up His Kingdom. Finally she said, "I will not wait until the Second Coming of Christ, I will unite with the Roman Empire."

All know the result. The Roman Catholic Church was exalted, and reigned as a queen for centuries. This union of Church and State is represented in a famous picture found in Italy. On a throne the Pope and the Emperor sit side by side. On one side are cardinals, bishops, the lower clergy and the laity, in order of rank. On the other side are generals, lieutenants, soldiers, etc., down to the common people. Thus the union of Church and State was recognized.

On the basis of this union all earthly governments are called Christian; for they claim unity as part and parcel with the Church. History tells us that for centuries the Church appointed the earthly kings. Whomsoever the Pope desired was crowned. In proof of the supremacy of the Church a story is told in regard to Emperor Henry IV of Germany, who had incurred the Papal displeasure, and who as a punishment was compelled to stand for three days without the castle gates of Canossa, barefooted, and clad only in the haircloth shirt of a penitent, exposed to the inclemency of mid-winter. Then he was forced to crawl on hands and knees into the presence of the Pontiff, whose silk stocking was removed in order that the emperor might kiss the Pope's great toe, in fulfillment of Psa. 2:10, 12, "Kiss the Son, O ye kings of the earth."

To our understanding this is a mistaken application of Scripture. "The Son" is not the Pope. The "holy hill" is the Kingdom of God. His agency is symbolized as the holy Mount Zion. The great Messiah will completely overthrow all the things of the present time and will establish the Kingdom of Righteousness and Truth, which will uplift mankind out of sin and degradation.

Roman Catholics believe that the Pope is the vicegerent of Christ, reigning in His stead. They believe that the present is the time when Satan is loosed to deceive the nations; that very shortly the Church will again get full power in the world; and that as a result every one who does not obey them will be destroyed. This interpretation points us to Revelation, 13th and 20th chapters. Protestants do not appreciate the situation. Doubtless all thinking people have noticed that overtures for union come from Protestantism, but never from Catholicism.

The question now arises, Why should the Scriptures picture Protestantism as an Image of the Beast? When and how did this come about? From the time of the Reformation, Protestants had been striving individually to get out of the darkness of the past and thus had formulated many creeds and had organized many denominations. But about the middle of the last century the leaders began to see that if every one continued to study the Bible individually the time would come when each one would have an individual creed. To prevent what seemed to them a loss of power, they planned a union of Protestants in a system called the Evangelical Alliance.

The Evangelical Alliance, an organization of the different Protestant denominations, was formed in 1846 for the very purpose of doing in their own way the same thing that Catholicism would do in its own way. Seeing the great power that Roman Catholics would exercise because of a united system, Protestants said, "We are divided. We have no power. We will organize." Then and there, according to the Scriptures, they made an Image of the Beast.

The Bible says, however, that before the Image can do any particular harm it must receive life from the two-horned Beast. (Rev. 13:15.) This two-horned Beast with horns like a lamb, but a voice like a dragon, we believe represents the Church of England, which is not a party to the Evangelical Alliance. The Church of England makes the claim which the Church of Rome makes—that she is the true Church; that all others are wrong; that she has the original apostolic succession; and that no one is commissioned to preach unless he has had divine, apostolic hands laid upon him. This has been the contention of the Church of England for centuries, and constitutes the difference between that Church and all other Protestant denominations.

Although the Evangelical Alliance was organized in 1846, it has not been able to accomplish its purpose, because it did not know how to operate. The denominations in the Alliance were united only in name, and hence have worked against each other. Denominations outside of the Alliance were declared to be unauthorized; and they, in turn, challenged the Evangelical Churches to show where they got authority to preach. As a result the Image had no power to act; it was trodden upon; and to get vitality—life—it would need apostolic succession; it must have something as a basis for operation.

The Scriptures indicate that the Church of England will become intimate with the Evangelical Alliance and will give it apostolic authority to preach. Because of this union the Alliance will be able to say, "We have apostolic authority to preach. Let no one speak unless he has our sanction." This action on their part is described in Rev. 13:17. None will be allowed to buy or sell spiritual things in the spiritual market unless he has either the mark of the Beast or the mark of the Image.

In Rev. 16:13 we find mention of the False Prophet, another representation of the Image—the vitalized product of the Evangelical Alliance, which has taken the form of Church Federation, and has today a great deal of vitality. Whether we can expect it to have more remains to be seen. The Scriptures clearly indicate that the Image of the Beast is to get so great power that it will do the same thing that the Roman Catholic Church did in the past; and that the two systems, Catholic and Protestant, will rule the civilized world with a high hand through the civil power—the Dragon.

"Three Unclean Spirits Like Frogs."

The Scriptures tell us that this result is to be brought about by the utterances of the combined power of Church and State. "Three unclean spirits like frogs came out of the mouth of the Beast, and out of the mouth of the Dragon and the mouth of the False Prophet." In this passage, the spirit is a doctrine—an unclean doctrine—a false doctrine. Each of these systems will utter the same things, and these utterances will have the effect of gathering the kingdoms of earth together to the great Battle of Armageddon.

The symbolism of Scripture, rightly understood, is very forceful, and there is always a close resemblance between the symbol itself and the thing symbolized. When the Holy Spirit uses a frog to represent certain doctrines or teachings, we may be sure that the application will fit well. While a frog is a small creature, yet it puffs itself up until it almost bursts with the effort to be somebody. A frog has a very wise look even though it does not know very much. A frog croaks whenever it utters a sound.

The three most prominent characteristics of a frog, then, are pomposity, an air of superior wisdom and knowledge, and a continual croaking. Applying these characteristics to the picture given in the Divine Word, we learn that from the civil power, from the Catholic Church and from the Federation of Protestant Churches will go forth the same teachings. The spirit of all will be boastful; an air of superior knowledge and wisdom will be assumed; all will foretell dire results to follow any failure to obey their counsels. However conflicting the creeds, the differences will be ignored in the general proposition that nothing ancient must be disturbed, or investigated, or repudiated.

The Divine authority of the Church, and the Divine right of kings, aside from the Church, will not be allowed to conflict; for both will be indorsed. Any persons or teachings in conflict with these boastful, unscriptural claims will be branded as everything vile, at the mouths of the frogs, croaking from pulpits and platforms, and through the religious and secular press. The nobler sentiments of some will be strangled by the philosophy of the same evil spirit which spoke through Caiaphas, the high priest, respecting our Lord Jesus. As Caiaphas declared it expedient to commit a crime in violation of justice, both human and Divine, to be rid of Jesus and His teachings, so this frog-like spirit will approve of any and every violation of principle necessary to self-protection.

Every true Christian is ashamed to look back upon the pages of history and see what terrible deeds were done in the name of God and justice, and in the name of our Lord Jesus. We are not to think for a moment that these frog spirits, or doctrines, are all bad, but rather that they are doctrines of bombast and pomposity, representing themselves to be very wise and great, and having the backing of centuries. Out of the mouth of the Dragon comes the doctrine of the Divine right of kings: "Do not look back of the curtain of history to see where the kings got that right. Accept the doctrine; for if you do not, and if men look into the matter, there will be a terrible revolution and everything will go down!"

The Beast and the False Prophet have similar croakings. The Catholic Church says, "Do not look behind! Do not question anything about the Church!" Protestantism says, also, "We are great, we are wise, we know a great deal. Keep quiet! No one will then know that you know nothing." All say (croaking): "We tell you that if you say anything against present arrangements, terrible things will come to pass!"

Political parties are figuring in this. All declare, "If any change should come, it will mean terrible disaster!" Some have the backbone and some have the civil power behind them, but unitedly they croak to the people that if any change is made, it will mean ruin to the present order. In the language of our day, "Stand pat!" is the order in Church and in State; but the people are being moved by fear. It is this croaking of the Beast, the Dragon and the False Prophet that will arouse the kings of earth and gather them together to the Armageddon Battle and destruction.

The ecclesiastical kings and princes, with their retinue of clergy and faithful adherents, will be gathered in solid phalanx—Protestant and Catholic. The political kings and princes, senators, and all in high places, with their henchmen and retainers, will follow in line on the same side. The financial kings and merchant princes, and all whom they can influence by the most gigantic power ever yet exercised in the world, will join the same side, according to this prophecy. They do not realize, however, that they are coming to Armageddon; yet strange to say, this is a part of their very cry, "Come together to Armageddon!"

Speaking of our day, our Lord declared, "Men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." (Luke 21:26.) The kings of Europe know not what to do. All sectarianism is being shaken. Many people of God are in perplexity.

The croaking of the frog spirits, or doctrines, will gather the kings and princes, financial, political, religious and industrial, into one great army. The spirit of fear, inspired by the croaking, will scourge the passions of otherwise good and reasonable men to fury—desperation. In their blind following of these evil spirits, evil doctrines, they will be ready to sacrifice life

and everything on what they mistakenly suppose is the altar of Justice and Righteousness under a Divine arrangement.

Many noble people in this great army will assume an attitude quite contrary to their preference. For a time the wheels of liberty and progress will be turned backward, and mediæval restraints will be considered necessary for self-preservation—for the maintenance of the present order of things and for the prevention of the new order which God has decreed, the due time for which is at hand. Even those who may be God's people do not stop to consider whether it is His will that things should continue as they have been for the past six thousand years. The Bible says that such is not God's will, but that there is to be a great overturning—a new order.

For a brief time, as we understand the Scriptures, these combined forces of Armageddon will triumph. Free speech, free mails, and other liberties which have come to be the very breath of the masses in our day, will be ruthlessly shut off on the plea of **necessity,** the glory of God, the commands of the Church, etc. The safety-valve will be sat upon, and thus will cease to annoy earth's kings with the sound of escaping steam; and all will seem to be serene—until the great social explosion described in the Revelation as an **earthquake** will take place. In symbolic language an earthquake signifies social revolution, and the Scriptural declaration is that none like it ever before occurred. (Rev. 16:18, 19.) See our Lord's reference to it in Matt. 24:21.

The Lord's Great Army.

At this juncture, the Scriptures show, Divine Power will step forward, and God will gather the marshaled hosts to Armageddon—to the Mount of Destruction. (Rev. 16:16.) The very thing which they sought to avert by their union, federation, etc., will be the very thing that they will hasten. Other Scriptures tell us that God will be represented by Messiah, and that He will be on the side of the masses. "At that time shall Michael [the God-like One—Messiah] stand up." (Dan. 12:1.) He will assume authority. He will take possession of His Kingdom in a manner little looked for by many of those who erroneously have been claiming to be His Kingdom, and authorized by Him to reign in His name and in His stead.

Our Lord Jesus declared, "His servants ye are unto whom ye render service." Some may be rendering service to Satan and to error, who claim to be rendering service to God and to righteousness; and some may serve ignorantly, as did Saul of Tarsus, who "verily thought that he did God service" in persecuting the Church. The same principle holds true reversely. As an earthly king does not hold himself responsible for the moral character of each soldier who fights his battles, so the Lord does not vouch for the moral character of all who enlist and fight on His side of any question. His servants they are to whom they render service, whatever the motive prompting.

The same principle will apply in the coming Battle of Armageddon. God's side of that battle will be the people's side; and that very nondescript host, the people, will be pitted at the beginning of the battle. Anarchists, Socialists, and hot-headed radicals of every school of reason and unreason, will be in the forefront of that battle. He who has any knowledge of army life knows that a great army is composed of all classes.

The masses will be restless under their restraints, but will be conscious of their weakness as compared with the kings and princes, financial, social, religious and political, who will then hold sway. The majority of the poor and the middle class prefer peace at almost any price. The masses have no sympathy with anarchy. They realize truly that the worst form of government is better than none. The masses will seek relief through the ballot and the peaceful readjustment of earth's affairs for the elimination of evil, for the placing of monopolies and utilities and the supplies of nature in the hands of the people for the public good. The crisis will be reached when the hitherto upholders of the law shall become violators of the law and resisters of the will of the majority as expressed by the ballot. Fear for the future will goad the well-meaning masses to desperation, and anarchy will result when Socialism fails.

The Lord's saints are not to be in this battle at all. God's consecrated people, longing at heart for Messiah's Kingdom, will patiently abide the Lord's time, and wait unmurmuringly for it. Their lamps trimmed and burning, they will not be in darkness respecting the momentous events of the impending battle; but they will be of good courage, knowing the outcome portrayed in the "more sure Word of prophecy," to which they have done well to "take heed, as unto a light that shineth in a dark place, until the Day dawn."—2 Peter 1:19.

The question now arises, Why did not God send His Kingdom sooner? Why is Armageddon necessary? We answer that God has His own times and seasons, and that He has appointed the Great Seventh Thousand-Year Day for the reign of Christ. Divine Wisdom has withheld until our day the great knowledge and skill which is breeding at the same time millionaires and discontents. Had God lifted the veil of ignorance a thousand years sooner, the world would have lined up for Armageddon a thousand years sooner. God did not bring these things before the present time because His Plan has various parts, all of which are converging at the same time. In kindness God veiled the eyes of mankind until the gathering to Armageddon would immediately precede Messiah's taking to Himself His great power and beginning His reign.—Revelation 11:17, 18.

The attitude of the people of God should be that of great thankfulness to the Giver of every good. They should make provision for the great storm that is coming and keep very quiet, not unduly interested in the side of either rich or poor. We know in advance that the Lord is on the side of the people. He it is that will fight the Armageddon Battle, and His agency will be that peculiar army—all classes. When this great "earthquake" of social revolution comes, it will not be a mere handful of anarchists, but an uprising of the people to throw off the great power that is strangling them. Selfishness is at the bottom of the whole matter.

Not Yet, But Soon.

For forty years the Armageddon forces have been mustering for both sides of the conflict. Strikes, lockouts and riots, great and small, have been merely incidental skirmishes as the belligerents cross each other's paths. Court and army scandals in Europe, insurance, trust and court scandals in America, have shaken public confidence. Dynamite plots, charged by turns on employees and on employers, have tended to make each distrustful of the other. Bitter and angry feelings on both sides are more and more manifested. The lines of battle are daily becoming more distinctly marked. Nevertheless Armageddon cannot yet be fought.

Gentile Times have still two years to run. The Image of the Beast must yet receive life—power. It must be transformed from a mere mechanism to a living force. Protestant Federation realizes that its organization will continue to be futile unless it receives vitalization—unless its clergy directly or indirectly shall be recognized as possessed of apostolic ordination and authority to teach. This, the prophecy indicates, will come from the two-horned Beast, which we believe symbolically represents the Church of England. High-handed activities of Protestantism and Catholicism, operating in conjunction for the suppression of human liberties, await this vivifying of the Image. This may come soon, but Armageddon cannot precede it, but must follow—perhaps a year after, according to our view of prophecy.

Still another thing intervenes. Although the Jews are gradually flowing into Palestine, gradually obtaining control of the land of Canaan, and although reports say that already nineteen millionaires are there, nevertheless, prophecy requires an evidently larger number of wealthy Hebrews to be there before the Armageddon crisis be reached. Indeed, we understand that "Jacob's trouble" in the Holy Land will come at the very close of Armageddon. Then Messiah's Kingdom will begin to be manifested. Thenceforth Israel in the Land of Promise will gradually rise from the ashes of the past to the grandeur of prophecy. Through its Divinely appointed princes, Messiah's Kingdom, all-powerful, but invisible, will begin to roll away the curse and to lift up mankind, and to give beauty for ashes.

The succeeding chapters of "THE BATTLE OF ARMAGEDDON" continue this convincing presentation to a logical and satisfactory conclusion to even the most critical. 35c. in stamps sent to Bible & Tract Society, Brooklyn, N. Y., will bring to you, by return mail, the volume, in good cloth binding. Order now.

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THE DEAD AWAIT RESURRECTION

"If I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."—JOHN 14:3.

THE ERROR of supposing that men are alive when they are dead lies close to the foundation of every theological error the world over. We have all erred in taking the guess of Plato instead of the Word of God, and we can get rid of our difficulties and theological entanglements only by retracing our steps. Notwithstanding all that we have said and written, calling attention to the words of the Scriptures, the question frequently arises, Do you mean to tell us that our friends do not go to Heaven immediately when they die?

That is exactly what we are endeavoring to demonstrate to be the teaching of the Bible. The Bible alone, of all religious books, teaches that a dead man is **dead,** and knows **nothing,** and that his only hope is in the Divine arrangement through Christ, by a resurrection of the dead—"both of the just and of the unjust."—Acts 24:15.

We Should Take Comfort.

When we remember that, according to nearly all the religious creeds and theories of the world, 999 out of every thousand pass immediately at death into most horrible sufferings, one would think that all would be glad to promptly accept the Bible testimony, that death is a dreamless sleep until the resurrection awakening. Why anyone should prefer to think of his friends and neighbors and the heathen millions as suffering torture, rather than to think of them as being asleep, is beyond our comprehension. The fact probably is that selfishness has such a hold upon the masses that they care and think little respecting others than their near relatives and friends; and the same selfishness inclines them, with infatuation, to believe that they and their relatives, though no better than the rest of mankind, are special favorites of Heaven, and will be granted the reward of the saints, however unsaintly their lives may have been. Some one has suggested that the ideal prayer for such is:

"God bless me and my wife,
My son John and his wife;
Us four, and no more."

In harmony with this we find that when death invades a family circle this selfish egotism assumes that the deceased is acceptable to God as a saint, and wafted immediately to heavenly bliss—regardless of how unsaintly had been the life and how little of the Spirit of Christ was ever manifested. The deception is reinforced by the Christian minister called to conduct the funeral service. Whatever he may read from the Bible to the effect that, if there be no resurrection, they that have fallen asleep have perished, his sermon is sure to give the inference that the deceased needs no resurrection, because he has not died, but has merely been transferred from a lower plane of life to a higher one.

"Come, Let us Reason Together."

Proof of this is not given and not asked. The proof is not given because there is no Scriptural proof to give. It is not asked because the people **are not sufficiently intelligent on religious subjects** to demand a reason and a proof for what is presented to them. The remedy for all this will come when we become more intelligent, more reasoning. No minister of Christ should be abashed to be asked the reason for his faith. St. Peter exhorted that every Christian should be so thoroughly informed respecting the Divine Message as to be able to give a reason to whoever would ask concerning his own faith and his presentations to others.

Here note our text. In it the Master says not a word about our going to Him, but quite the contrary—that He would come again and receive us unto Himself. This is in full accord with the teachings of the Apostles. Do they not tell that at the Second Coming of Christ the Resurrection of the Church will be the first in order; that then that which was sown in weakness will be raised in power; that sown in dishonor will be raised in glory; that sown an animal body will be raised a spirit body; and that so we shall ever be with the Lord? Do they not tell us that this will be an instantaneous change? Is it not styled an awakening from the sleep of death?

The Order of Resurrection.

Hearken to St. Paul: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump (seventh trumpet); for the trumpet shall sound," "and the dead in Christ shall rise first; then we which are alive and remain shall be caught away together to meet the Lord in the air." (1 Corinthians 15:51, 52; 1 Thessalonians 4:16, 17.) How plain, how simple! That will be the first meeting of the Church with her Lord. All of her members dying before that time will "sleep," while those dying since that time will not need to sleep and wait for the glorious change. But says one, does not the Second Coming of Christ take place whenever His holy ones die? Does He not immediately come to receive them unto Himself?

Surely only a very lame theory could seek to bolster itself up by such a perversion of the Scriptures. If Christ were to come every time one of His saintly ones dies, would it not mean **many comings** instead of merely **a Second Coming?** And even if His faithful were very few indeed, would it not seem that this would keep the Redeemer busy coming and departing every few minutes?

Only crass ignorance of the Bible could excuse any such misapplication of its teachings. Not merely one statement of the Scriptures bears upon this subject, but hundreds of statements of Scripture, by Jesus and the Apostles; and all contradict any such thought.

"No Man Hath Ascended to Heaven."

Hearken to Jesus' words, "No man hath ascended up to Heaven." Only the Son of Man has ever been in Heaven. He has ascended up where He was before, with additional glory and honor. He is now preparing a place for His Bride class and preparing the Bride class for the place—the place of honor at His own right hand. He is overseeing her experiences and causing all things to work together for her good, that she at His Second Coming may be prepared and be accepted as His Bride and granted a share in His glory, honor and immortality.

It is in full harmony with this that a little later on the Great Teacher declared that all the dead are in the grave, and that at His Second Advent He will first call forth His faithful ones to the perfection of life; and later will call forth the remainder of mankind, not as yet found worthy of life, that they may have an opportunity, a testing as respects their worthiness or unworthiness of everlasting life on the human plane.

Hear His assurance again respecting His faithful ones—that they shall share in **His** resurrection, the Chief Resurrection, to glory, honor, immortality, on the spirit plane. He said, "Blessed and holy are all they that have part in the First Resurrection; they shall be priests unto God and Christ, and shall reign with Him a thousand years."—Revelation 20:6.

Be it noted that in all these assurances the Church is spoken of as a class, all of whom will enter into glory together, at Christ's Second Coming, and not separately, as each may die. True, each has an individual trial or testing to determine whether or not he or she will be accounted worthy, or fitted for a place in the glorious Body of Christ, in the glorious Bride company; but the statement is repeatedly made that we shall be **glorified together,** shall have part in the one Resurrection.

"David Not Ascended to Heaven."

In full accord with all the foregoing is St. Peter's statement on the Day of Pentecost: "For David is not ascended into the heavens; his sepulchre is with us unto this day." St. Peter's words imply that if King David had ascended to Heaven he would have no sepulchre on earth. Similarly, we might say of all of the Prophets, and of all other persons, that, if once they ascended to the heavenly plane, they could not be said to have any sepulchre on earth, for the very thought connected with the word **sepulchre** is that of a personality awaiting a resurrection, awaiting deliverance from the state and condition of death. So the Scriptures always refer, not to a resurrection of the living, which would be an absurdity, but to a Resurrection of the Dead.

Note the connection in which the Apostle Peter uses this expression: "David is not ascended into the heavens." He had just called attention to the fact that David prophesied of the resurrection of Jesus. In the prophecy he personated Jesus, and said, "Thou wilt not leave My soul in **sheol (hades),** nor suffer Thine Holy One to see corruption." St. Peter argues that this was not true of David, that he did see corruption, that his soul **was** left in **sheol** and is still there, and will not be reclaimed until Messiah, in the Resurrection Morning, shall call him forth.

Let us, then, dear fellow-Christians, turn from the follies of the Dark Ages and take the inspired words of Jesus, the Apostles and Prophets, and have, indeed, "beauty for ashes, the oil of joy for the spirit of heaviness," in respect to the understanding of the Heavenly Father's Program. Thus we will find fulfilled in us more and more the Master's prayer: "Sanctify them through Thy Truth; Thy Word is Truth."—John 17:17.

THE THIEF ON THE CROSS.

What did Jesus mean by His words, "Verily I say unto thee today, thou shalt be with Me in Paradise"—if Paradise, lost 6,000 years ago, will not be restored until the Second Coming of Jesus and the establishment of His Kingdom?

The full answer to this question we will be pleased to send you free upon receipt of postal-card request. Address, Bible & Tract Society, Brooklyn, N. Y.

CHRISTENDOM IN GREAT DANGER

THE "VERY ELECT" PROTECTED

"God shall send them strong delusions that they should believe a lie; that they all might be condemned who believed not the Truth, but had pleasure in unrighteousness."—2 THESSALONIANS 2:11, 12.

THE statement of the Apostle James, that God tempteth no man, is not to be understood as a contradiction to the language of our text. God tempteth no man to sin, to do wrong, but He has at various times sent or permitted siftings and testings among those who are nominally His people—to separate the true from the false. Sometimes a great truth becomes the sifting or separating cause, as at our Lord's First Advent. There our Lord's presentation of Himself in the flesh to the covenanted nation, Israel, as the long-promised Saviour, Deliverer and King, became to that people as a whole, a test, separating the "Israelites indeed" from the mass of the nation—separating the wheat from the chaff. Our text tells of the end or Harvest-time of this Gospel Age, and of how the Lord will now permit or "send" strong delusions for the purpose of sifting and separating the true from the false among those who have named the name of Christ. We hold that, according to the Scriptures, we are living in this Harvest period, and that the sifting of the wheat from the tares has begun, and that the strong delusions mentioned in our text are coming upon Christendom.

The Fallen Angels.

The Scriptures bring to our attention a class of spirit beings which fell from Divine favor before the Flood. These, we are told, have from that time until the present day been confined in chains of darkness in Tartarus—the circumambient air of this planet. The story of these fallen angels is briefly stated four times—in Genesis, 6:2; 1 Peter, 3:20; 2 Peter, 2:4; Jude 6. The Old and New Testament records are thus in agreement. Additionally, however, we have a multitude of Scriptures, both of the Old and New Testaments, which refer to these fallen angels as "demons"—unfortunately mistranslated "devils" in our common version. Without exception these demons are represented as cunning, deceitful, treacherous, devilish and as having a special malignant attitude toward mankind, and as taking special delight in misleading and deceiving humanity, particularly along irreligious lines and immoralities.

We call to your remembrance the Apostle's statement regarding this matter, to the effect that God's people have their struggle or contention, not with flesh and blood, but with wicked spirits in influential positions. Again the same Apostle points out to us that Satan is the chief leader of these spirits or demons and declares that we are not ignorant of his devices, his intrigues, his deceptions; again he styles him as wily, adroit, cunning. He informs us that the heathen world, while thinking they are worshiping God, are really deceived by these demons; their religious theories and practices are really demonology instead of theology.—Ephesians 6:12; 2 Corinthians 2:11; 1 Peter 5:8.

Two Opposing Gospels.

The human family is in great distress through the fall; mental, moral and physical imperfections are manifest everywhere; "there is none righteous, no, not one." As a consequence, all are agreed to the Apostle's broad statement, "The whole creation groaneth and travaileth in pain together." (Romans 8:22.) Naturally enough the groaning ones seek for the cause of their trouble as well as for a remedy. The Bible sets forth as the cause of all earth's woes and sorrows the brief statement, "By one man sin entered the world and death by sin, and thus death passed upon all men, for all are sinners." It sets forth the remedy also, namely, "Christ died for our sins, according to the Scriptures," and at His Second Advent He will introduce Times of Restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began." This, in brief, is the Gospel of Christ.—Acts 3:21; Romans 5:12; 1 Corinthians 15:3.

The "gospel" of the demons contradicts this from first to last. It denies that man ever was created in God's image and likeness; denies that he ever fell from it into sin and death; denies that Christ ever redeemed us, and holds that we need no Redeemer; that a process of evolution is at work which is lifting mankind from a mean and low brute beginning upward, to ultimately make of the race gods, and that all that is necessary for this grand result is time. As for death, demonology denies that there is death, and claims that what seems to be death is really a change from a low form of life to a higher form.

This demon teaching is to be found among all the heathen peoples and in all their religious writings, but is not at all sanctioned in the Scriptures. They teach to the contrary, as we have shown, that death is the penalty for sin; that it is a real penalty, a real death; that the dead are really dead, and that there is neither wisdom nor device nor knowledge in the grave (Sheol), whither all go, and that the hope of the race lies in a resurrection, and that the hope of a resurrection lies in the redemptive work of our Lord's First Advent and in the glorious power and authority which He will exercise at His Second Advent.

A pertinent question for each of us, dear friends, at this moment is this: To which of these teachings do we give adherence? Are we holding fast "the faithful Word of God," or are we giving heed to these seducing spirits and doctrines of devils, against which the Lord and Apostle gave so many warnings? Is our theological faith an anchor of hope holding us firmly to the Truth as set forth by the Lord, or are we to any extent drawing on the original falsehood told by Satan and perpetuated by the lying spirits—the falsehood that death is not death, that our dead friends are more alive than ever before, etc.? If this be the case let us at once begin a thorough examination of the Divine Word, assured that error never sanctifies, but is always injurious, and that our Lord was right when He prayed for His disciples, "Sanctify them through Thy Truth, Thy Word is Truth."—John 17:17.

How consistent is the Word and Plan of God, which, so far from speaking of death as the angel God has sent, assures us that death is our enemy, which already has taken from us many of our loved ones, blighted our lives, and will ultimately destroy us except as we become united to the great Life-giver, Jesus. Those who do not see that the dead are **dead** do not catch the full, weighty import of the blessed assurance that Christ is the Life-giver, and that He came into the world and died for our sins that we might have life, and have it more abundantly. Nor do they see the real beauty that lies in the promise of a resurrection from the dead, for if none are dead how could there be a resurrection of the dead? Only those who clearly and distinctly see the Scriptural teaching on this subject are fortified against the delusions of these demons, built upon this erroneous feature of theology, which not only has permeated all Heathendom, but similarly has permeated all the creeds of Christendom, and to a large extent has made of no effect the Word of God respecting our redemption from the grave and the hope of the resurrection from the dead at the Second Coming of Christ.—1 Corinthians 15:12, 13.

Christendom Ripe for Delusions.

The erroneous belief that the dead are alive has been to some extent for centuries offset by another error, namely, that the majority of them are confined to a place of torment—purgatory or otherwise—and a small minority were far off enjoying the bliss of Heaven, all of which hindered the thought that they might be communed with through mediums. Besides, there has been a kind of "horse-sense" prevailing which has restrained many from having great confidence in spirit communications. While faith was expressed, a doubting fear was associated with it, and this doubting fear was increased by finding that some of the spirits seeking communion were "lying spirits," and although others made different presentations they were all more or less held in doubt and fear. Now, however, we are coming to a time when all intelligent people question the fables of the Dark Ages respecting hell and purgatory, fire, devils, pitchforks, etc.

Consequently it daily becomes easier for spiritists to find sympathy for their claims that the spirits of the dead are hovering around the living, that our atmosphere is full of them, that they are not confined in heaven nor in hell. This thought has been aided by many sermons on funeral occasions, depicting the dead as hovering over the friends gathered at the funeral, the assurance being given that if the dead could only speak he would say to the weeping ones, "Weep not," etc. All of this unscriptural guesswork, presented in the name of the Bible and in the name of Truth and in the name of intelligence, has had its effect upon the masses, who are now thoroughly perplexed as respects the place and condition of their dead friends. A growing intelligence forbids the thought that a God of Love and Justice has consigned them to the care of devils in eternal flames of fire or other torture.

Inquiries of the clergy respecting the place and condition of the departed bring no satisfaction; the few who still tell of tortures in infernal regions are less and less believed, and the others of increasing number, who deny that the dead are in tortures, are unable to give any answer respecting their whereabouts. No wonder the confiding sheep are perplexed. Oh, that they would look to the Word of the Lord, that they would remember "the Lord is my Shepherd," that they would seek from the inspired source the knowledge which their souls crave! Oh, that they might learn that the hope set before us in the Gospel of Christ is the hope of the resurrection of the dead! Mark the clearness of the Apostle's statement on this subject—If there be no resurrection of the dead, then they that are fallen asleep in Christ are perished.—1 Corinthians 15:17, 18.

The Delusion Is Sent.

The reason for the sending of the strong delusion mentioned in our text is plainly stated in the context, but before it can be appreciated it is necessary to have some grasp of the Divine Plan of the Ages; it is necessary to see that the Lord's work throughout this Gospel Age has not been, as many suppose, an attempt to convert the world, but, as the Scriptures declare, He has been merely electing or selecting out from the world a people for His name—to be the Bride of Christ. (Acts 15:14.) We must see, too, that this Elect people does not include all who become nominal members of Christian churches, but merely those who, through full faith and consecration, become followers of the Lord Jesus in very truth, and receive the Spirit of adoption from the Father. These, through the trials and difficulties of this life, shall be proved overcomers of the world and its spirit, and accepted as joint-heirs with Christ, as His Bride, in His Kingdom. This class, the Scriptures distinctly tell us, is but a little flock. Our Lord's words are, "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom." The Apostle declares also, "Not many wise, not many mighty, not many noble hath God chosen"—"Hath not God chosen the poor of this world, rich in faith, heirs of the Kingdom?"—1 Corinthians 1:26; James 2:5.

After we once see that only the overcomers or Kingdom class are being selected during this Gospel Age, we are ready to see that God's great time for dealing with the majority of our race is in the future—after the Second Coming of Christ—during His Millennial Kingdom—whose reign of righteousness will bless and give opportunity of eternal life to all the families of the earth.

End of the Age Not End of World.

We are not of those who expect this world to be burned up. Quite to the contrary, we expect its rejuvenation, its perfecting as the Garden of Eden, the Paradise of God, the everlasting home of the majority of the human family—of all except the truly consecrated Church of this Gospel Age and those who shall ultimately die the Second Death. We have no sympathy of thought, therefore, with those who are looking for the destruction of the earth; but we nevertheless believe, as the Scriptures teach, that the present Age or **aion** will cease and a new Age or **aion** begin. In error the translators have rendered the word **aion** "world" and have given a misimpression.

More than this, we believe that the Scriptures clearly indicate that the present Age is now ending and the new Age, lapping with it, is beginning. It is at this particular juncture that all the New Testament writings, as well as our Lord's great prophecy of Matthew 24, center, indicating a time of confusion, a trouble such as the world has never known before, and pointing out that these are judgments of the Lord designed to prepare the world for the next Dispensation and the reign of the Kingdom of righteousness. Furthermore, the Apostle distinctly points out that these judgments will begin at the House of God—the nominal church. Our Lord also points out the same thing, calling it a separation of wheat from tares in the "harvest" or close of this Age.—Matthew 13:30.

It is because Christendom as a whole, though nominally a wheat field, is practically a tare field with a scattering of wheat intermingled, that there is to be such a commotion in connection with the separation of the wheat and the tares. True, the Lord, who knoweth the heart, who knoweth them that are His, could easily separate them from the others, but He has chosen to make a separation publicly to demonstrate His own Justice in the matter. Hence in this Harvest time—at the proper time to separate the wheat from the tares—the Lord not only sends the sickle of Truth to gather the wheat but He also sends the strong delusions to gather the tares.

THE RICH MAN AND LAZARUS

All Christians have wondered respecting this parable. When taken literally it seems unreasonable. Why should a man suffer torture merely because he was rich, well clothed, and bountifully fed? And why should another man be carried to glory simply because he was sick and poor and a companion of dogs? In the clear light now shining, this parable is luminous and beautiful to such an extent that one is compelled to laugh at his own foolish misunderstanding of it in the past.

The full explanation of this parable is given in another number, which we shall be glad to send you, free of charge, upon postal-card request. Address, Bible & Tract Society, 17 Hicks St., Brooklyn, New York.

What Say the Scriptures About SHEOL—HADES—HELL?

A very interesting pamphlet, explaining every verse in the Bible in which the word Hell is found, will be sent on postal-card request, free. Address, Bible & Tract Society, Brooklyn, N. Y.

Inequality of Conditions and the Remedy

"The struggle under the competitive system is not worth the effort," wrote the publisher at Girard, Kan., of a widely circulated Socialistic newspaper, just before he committed suicide. Could there be a more mistaken reason for a Socialist's self-destruction?

This man's peculiar creed has been accepted within a few days of his death by a million of his countrymen. A new political party that subscribed to many of his beliefs **had polled 4,000,000 votes.** If Socialism is a true remedy for political and industrial ills, **those who preach it should be filled with confidence and hope.**

It is to be feared that it is **not a true remedy.** Human nature is competitive. No matter how it may be governed, it will not be radically changed.—N. Y. World.

* * *

We agree with the editor of the "World" that four millions of American voters and as many millions abroad are Socialists from the conviction that Socialism is the proper remedy for the world's difficulties. We agree with the editor of the "World" also that these well-meaning men are deceiving themselves. The only remedy for the inequality of human conditions is the one which God has declared He will provide. Selfishness is so ingrained in humanity that apparently none can be absolutely just when self-interest is in the opposite balance.

God purposes to settle the whole matter for rich and poor in His own way—and His way must be the best way. He purposes to change the hearts of men. In the Bible He tells us that He will take away the stony heart and give a heart of flesh. (Ezekiel 36:26.) This signifies that He will make mankind more tender-hearted, more sympathetic. He will restore that condition of things which existed at the beginning, when Father Adam and Mother Eve were created in the Divine likeness, and declared to be very good and acceptable in God's sight. —Genesis 1:26, 31.

The fall drove our first parents from Eden and necessitated the battle for daily bread, against thorns and thistles, etc. Under this influence selfishness has developed, and now, after six thousand years, is deep-seated. What a blessing it will mean for God to take away this stony heart and to give the heart of flesh! When that time shall come, and that change shall have been effected, Socialism will be a success, and surely will prevail throughout the whole earth.

But, you ask, by what mighty miracle can this change of heart be accomplished? How can the whole world be thus converted? The Bible answers that it will be done, not by a sudden conversion, but by a gradual one, which will require nearly a thousand years for its accomplishment.

Are we asked, What power could intervene and force this change of heart upon humanity? The Bible answers that it will be Divine Power represented in Messiah's glorious Kingdom. The Second Coming of Christ, once supposed to mean the destruction of the world, Bible students now see to mean the very reverse—the blessing of earth, the taking away of the Curse, the lifting of the fallen race to all that was lost in Eden, and the destruction of the finally impenitent.

Foregleams of Messiah's Kingdom.

We are not to look into the sky to see Messiah come, but rather to remember that His resurrection exalted Him to the glory which He had with the Father before He became a man. He will at that time indeed empower earthly representatives, to whom the world will look for guidance and instruction; but Messiah and His glorified Church, His Bride, will be invisible to men—on the spirit plane.

Many of our readers will be surprised to know that the glorious blessings of Messiah's Kingdom will steal over the world gradually, coming through **human channels**—entirely unaware of being used of the Lord. Bible students are so interpreting the wonderful things of our day. They are foregleams or early dawning of Messiah's Thousand-Year Day, during which He will roll away the curse and shed forth Divine blessings. Whoever can see the matter from this standpoint must be deeply interested in every fresh advance of invention.

If it be true, as we hold, that these blessings are the foregleams of Divine favor through Messiah's Kingdom, with what patience should all exercise themselves to wait upon the Lord, and not to seek to disturb too radically any present condition which is at all bearable! Who will dispute that everybody today is much better off than his grandparents were—even fifty years ago? St. Paul by inspiration declares that "Godliness with contentment is great gain." We commend this thought to Socialists and every one else.

We do not claim that even-handed justice prevails, nor do we admit that it would be possible under present conditions. People of superior brain power will not use that power for the public good, solely. All still have a sufficiency of selfishness to claim that their superior qualities justly entitle them to superior conditions. Why may we not concede this point, rejoice in the blessings we have, be thankful to God for them, and wait patiently for His Kingdom?

The Bible Students Monthly

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Religious and Scientific Gleanings

CALLS CROSS A MISTAKE.

That Jesus Christ should die upon the cross for the salvation of mankind was a "great mistake, a woeful tragedy," and it would have been much better for Him to have gone on unfolding the truth to the world and clearing the old doubts and misconceptions which have given the world such endless difficulty, were the views of the Rev. Edward Cummings, of the South Congregational Church, before the Free Religious Association in Ford Hall yesterday morning, in connection with the Unitarian anniversary week.

Mr. Cummings declared the "religion of the cross is a failure," and the "Christian world is tired of it." "Instead of the cross," said he, "I would like to see a white flag on the topmost spire of every Christian church. On the flag of faith there floating aloft I would put the Christians' star of Bethlehem, the star that hangs tonight over the poorest tenement in Boston as it hung over the manger two thousand years ago.

"The Garden of Eden story and all the other things that have made up old Christianity have got to go," said he. "These fables or myths, as you wish to call them, must go. We want to get rid of the story of the Garden of Eden. We want to get rid of this post-mortem Christianity. It would have been better had there been no cross."—Boston Post.

TRANSFORMED BY SURGERY.

Marquette, Mich., March 21.—A surgical operation on the brain has changed from a dangerous criminal to a kind and gentle man, Reimund Holzhay, the bandit, known as "Black Bart," who terrorized the West twenty years ago, and a year from next November he will be freed from the State penitentiary. Holzhay received a life sentence in 1880 for holding up a stage coach and, incidentally, shooting and killing A. E. Fleischbein, an Illinois banker, near Lake Gogebic.

Twenty-two years old when captured, Holzhay declared at his trial that his mind had been deranged and perverted by reading so-called dime novels. The court decided that he was a victim of delusioned insanity, and accordingly he was sentenced to prison for life instead of death.

In the March following his incarceration he smuggled a table knife to his cell. One day he refused to leave his cell, and Warden Tompkins found "Black Bart" holding a guard by the throat and menacing him with the sharpened knife. The warden drew his revolver.

"Let that man go, or I'll shoot you!"

Holzhay laughed. "Go ahead! Shoot!" he retorted, holding the pinioned guard between himself and the warden. So they faced each other for two hours. Finally the warden fired, and the bullet went through four fingers of the convict's hand.

Holzhay, when he recovered, continued to be intractable. Recalling his plea of delusioned insanity, the officials had him examined by alienists. They declared him to be insane, and he was transferred to the asylum for the criminally insane at Iona. It was there his brain was operated upon. The operation consisted in removing a piece of bone that had been pressing on the brain.—Chicago Blade.

IRRIGATION GREAT OBJECT LESSON.

The transformation of a sagebrush district into a compactly settled, cultivated agricultural community is one of the modern miracles. One of the most inspiring examples of the beneficent results of national irrigation can be found today in the Salt River Valley in Arizona. Here is probably the oldest irrigated region in the United States. Parts of its canals were constructed centuries before the first word of our nation's history was inscribed.

Active work began in 1903. Since that time the great Roosevelt dam, with its enormous storage of flood water, has been completed, hundreds of miles of canals have been excavated and enlarged, most of the systems have been consolidated and unified, and last year 115,000 acres were actually irrigated.

The crops of 1911 had an estimated value of more than $5,000,000, or an average of $40 per acre. The increase in land values during the past six years has been amazing.—Exchange.

THE SABBATH DAY

"The Sabbath was made for man, and not man for the Sabbath; therefore the Son of Man is Lord also of the Sabbath."—MARK 2:27, 28.

SEVEN is a very prominent number in the Bible—in everything relating to the Divine Program. In the first chapter of Genesis the Sabbath Day is referred to in a figurative way in speaking of the Seventh Epoch of God's creations on our earth—bringing order out of chaos. Not until Mt. Sinai, however, when the Law was given to Israel on two tables of stone, was a Day Sabbath made obligatory on anybody. And since that Law Covenant was made with the one nation (Israel) and none other, the Sabbath requirements of that Law apply to that nation only. This does not signify that the setting apart of a certain time for rest would be of advantage only to the Jew, nor that a special Seventh Day devoted to God would be disadvantageous to all people. It merely means that God entered into Covenant relationship with the one nation only, and hence to them only He told His Will, His Law—obedience to which He made the foundation of the blessing He promised to that people. There is no room to question the import of the Fourth Commandment of the Jewish Law. It distinctly commanded that the Seventh Day of the week should be to the Jews a rest day, in which no work of any kind should be done, either by parent or child, employer or servant, male or female, ox or ass, or any creature owned by a Jew. It was a rest day pure and simple. Divine worship was not commanded to be done on that day—not because God would be displeased to have Divine worship upon that day or upon any day, but because there is a reason connected with the matter which related, not to worship, but to rest, as we shall see. The strictness of this Law upon the Jews is fully attested by the fact that upon one occasion, by Divine command, a man was stoned to death for merely picking up sticks on the Sabbath Day. It is plain, therefore, to be seen that the Law given to Israel on this subject meant what it said to the very letter.

In the New Testament, Jesus is supposed by some to have taught a laxity in the matter of Sabbath observance, but this is quite a misunderstanding. Jesus, born a Jew, "born under the Law," was as much obligated to keep that Law in its very letter as was any other Jew. And He did not, of course, violate the obligation in the slightest degree. The Scribes and Pharisees had strayed away from the real spirit of the Law in many particulars. Their tradition, represented at the present time by their Talmud, attempted to explain the Law, but really, as Jesus said frequently, made it void, meaningless, absurd. For instance, according to the traditions of their Elders, it was breaking the Sabbath, if one were hungry, to rub the kernels of wheat in their hands and blow away the chaff and eat the grain, as the disciples did one Sabbath Day in passing through the wheat field. The Pharisees called attention to this, and wanted Jesus to reprove the disciples, because, according to their thought, this simple process was labor—work—reaping and thrashing and winnowing. Jesus resisted this absurd misinterpretation of the Law, and by His arguments proved to any one willing to be taught that they had mistaken the Divine intention—had mistranslated the Law of the Sabbath. On several occasions He healed the sick on the Sabbath Day. Indeed, the majority of His healings were done on that day, greatly to the disgust of the Pharisees, who claimed that He was a law-breaker in so doing. We cannot suppose that Jesus performed these miracles to aggravate the Pharisees; rather we are to understand that their Sabbath Day typified the great Sabbath of blessing and healing—the antitypical Sabbath which is in the future—the period of the Messianic reign and the healing of all earth's sorrows.

Jesus clearly pointed out to the Scribes and Pharisees that they were misinterpreting the meaning of the Divine arrangement, that God did not make man merely to keep a Sabbath, but that He had made the Sabbath for, in the interest of, mankind. Hence everything necessary for man's assistance would be lawful on the Sabbath Day, however laborious it might be. Indeed, Jesus carried the thought still farther, and pointed out to His hearers the absurdity of their position—for, He said, if any of you should have an ox or an ass fall into the pit on a Sabbath Day, would you leave him to die, and thus suffer loss, as well as allow the animal to be in pain? Assuredly they would not, and assuredly they would be justified in helping any creature out of trouble on that day. Then said Jesus, If so much might be done for a dumb creature, might not a good work of mercy and help for mankind be properly enough done on the Sabbath Day?

The Seventh Day Still a Sabbath.

A mistake made by many Christians is the supposition that the Law Covenant which God made with Israel ceased, passed away. On the contrary, as the Apostle declares, "The Law hath dominion over a man so long as he liveth." The Jewish Law is as obligatory upon the Jew today as it was upon his fathers in the days of Moses. Only death could set the Jew free from that Law Covenant until, in God's due time, it shall be enlarged and made what God, through the Prophet, styles a New Covenant—a New Law Covenant. That will take place just as soon as the Mediator of the New Covenant shall have been raised up from amongst the people. That Prophet will be like unto Moses, but greater—the antitype. That Prophet will be the glorified Christ—Jesus the Head and the completed Church, who are frequently spoken of as members of His Body, and sometimes styled the Bride, the Lamb's Wife. This antitypical Mediator (Acts 3:22, 23), under the New Law Covenant which He will then establish, will assist the Jews (and all who come into harmony with God through Him) back to that human perfection in which they will be able to keep the Divine Law perfectly in every particular. This great Mediator, Messiah, will for a thousand years carry on this great work.

This Mediator is not yet completed. The Head has passed into glory centuries ago, but the Body, the Church, awaits a completeness of membership and resurrection change—to be made "like Him and see Him as He is" and share His glory and His work.

Meantime the Law Covenant is still in force upon every Jew; but it is not in force upon any but Jews, as it never has been in force upon any other people. During these eighteen centuries, between the death of Christ and the inauguration of the New Covenant, Jesus, as the great High Priest, is offering the "better sacrifices" mentioned by St. Paul (Hebrews 9:23) and described in type in Leviticus 16. The first part of the great High Priest's sacrifice was the offering of the human body which He took for the purpose when He was made flesh—"a body hast thou prepared Me" "for the suffering of death." (Heb. 10:5, 2:9.) The second part of His "better sacrifices" is the offering of His Mystical Body—the Church. This work has been in progress since Pentecost. To the consecrated ones who approach the Father through Him He becomes the Advocate. He accepts them as His members on the earth; and their sufferings thenceforth are His sufferings so fully that He could say of them to Saul of Tarsus, "Saul, Saul, why persecutest thou Me?" "I am Jesus whom thou persecutest." These, accepted as His representatives in the flesh, their blemishes covered by their Advocate's merit, are begotten, by the Heavenly Father, of the Holy Spirit to be members of the New Creation—the spiritual Body of Christ, of which He is the Head.

We remarked that the Sabbath Day, still in full force and its observance obligatory upon the Jew, is not upon other nationalities. We should modify this statement by the remark that there are some who mistakenly endeavor to be Jews and try to get under the Law Covenant provisions as Sabbath-keepers, etc. St. Paul recognized this tendency in his day. Note his words to the Christians of Galatia, who were not by nature Jews but Gentiles. He says, "Ye that desire to be under the Law, do ye not hear the Law?" "Oh, foolish Galatians, who hath bewitched you?" He proceeds to show them that the Jews are in bondage to their Law and can never get eternal life under it until the Mosaic Law Covenant shall ultimately be merged into the Messianic New Law Covenant. His argument then is that if the Jew cannot get life in keeping the Law, it would be foolish for Gentiles to think that they could secure Divine favor and everlasting life by keeping that Law. He declares, "By the deeds of the Law shall no flesh be justified in God's sight." The only way to obtain justification in God's sight is by the acceptance of Christ and by a full consecration to be His disciples and to join with Him in His Covenant of sacrifice—as it is written, "Gather together My Saints unto Me, saith the Lord, those who have made a Covenant with Me by sacrifice" (Psalm 50:5); and again, "I beseech you, brethren, present your bodies living sacrifices, holy and acceptable to God, your reasonable service."—Romans 12:1.

Christians and the Law Sabbath.

St. Paul did not mean that Christians should not strive to keep the Divine Law, but that they should not put themselves **under** it as a **Covenant**, nor think that by striving to oppose the Law Covenant they would get or maintain harmony with God and gain the reward of everlasting life. On the contrary, he declares in so many words, "The righteousness of the Law is fulfilled in us who are walking, not after (or according to) the flesh, but after (or according to) the spirit." (Romans 8:4.) His meaning is clear. The Decalogue was never given to Christians, but it is quite appropriate that Christians should look back to that Decalogue and note the spirit of its teachings and strive to conform their lives thereto in every particular.

But what is the spirit of the Decalogue? Our Lord Jesus clearly set it forth to be—"Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy being, with all thy strength, and thou shalt love thy neighbor as thyself." St. Paul says that our Lord not only kept that Law, but that He magnified it, or showed it to have greater proportions than the Jews ever supposed it had—length and breadth, height and depth beyond the ability of fallen humanity to perform; moreover, the Apostle declares that our Lord Jesus made that Law honorable. The Jews having tried to keep the Divine Law for more than sixteen centuries, had reason to doubt if any one could keep it in a way satisfactory to God. But the fact that Jesus did keep the Law perfectly, and that God was satisfied with His keeping of it, made the Law honorable—proved that it was not an unreasonable requirement—not beyond the ability of a perfect man.

Jesus showed the spirit or deeper meaning of several of the commandments; for instance, the command, Thou shalt do no murder, He indicated would be violated by any one's becoming angry and manifesting in any degree an injurious or murderous spirit. (See also 1 John 3:15.) The commandment respecting adultery our Lord declares could be violated by the mind without any overt act—the simple desire to commit adultery if an opportunity offered would be a violation of the spirit of that command. It is this magnified conception of the Ten Commandments that the Apostle says Christians are better able to appreciate than were the Jews, because of having received the begetting of the Holy Spirit. And it is this highest conception of the Divine Law which is fulfilled in us (Christians—footstep followers of Jesus) who are walking through life, not according to the flesh and its desires and promptings, but according to the spirit—the

(*Continued on 2d page, 2d column.*)

WHERE ARE THE DEAD?

This subject was treated in a recent issue of THE BIBLE STUDENTS MONTHLY, Vol. 5, No. 3. The interest roused and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free upon receipt of post-card request.

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PROHIBITION IN KANSAS.

The Hon. C. W. Trickett, who, as special attorney-general, undertook the work of abolishing the unlawful sale of liquor in Kansas City, Kan., and drove the liquor business out of that city, spoke here the other night and made some forceful statements of conditions in Kansas. In part he said:

"There are 3,300,000 people in Missouri and 1,690,000 in Kansas. If the saloon has made more money for Missouri, your cities should show it in improvements, such as paving, etc. There are a number of cities in Missouri of more than five thousand inhabitants without paved streets. I defy any one to find a city of more than 1,500 population in Kansas which does not have paved streets and its electric light plant.

"A short time ago I got the records in Jefferson City, and found the tax rolls showed the total assessed property in Missouri is $1,650,000,000. In Kansas, where we have had prohibition for thirty years, the amount is $2,750,000,000. In thirty years, from the poorest State in the country, it has come to be the richest. A few years ago, during the panic, Kansas banks sent $50,000,000 to the East, but Missouri did not send a dollar. Kansas has organized more banks in the last five years than any other State.

"In Missouri there is one motor car for every one hundred farmers, one for every thirty-five in Iowa and one for every five in Kansas.

"You may say that you are spending your money for labor. Statistics show that a little less than $8 a week is paid for labor here. In Kansas it is $14. Missouri hasn't put it in her schools, for Kansas has paid proportionately twice as much for education.

In the last twenty years you have spent $1,600,000,000 for liquor, an amount equal to your taxable property. In that time, Kansas has spent but $50,000,000."—Reform Bulletin (N. Y.).

ACCIDENTS AND FATIGUE.

It was shown by an exhaustive inquiry of the subject in France that the number of accidents increases progressively hour by hour during the first half day; that after the rest at midday the number of accidents is notably less than in the last hour of the forenoon; that in the course of the second half day accidents again become from hour to hour progressively more numerous, and that the maximum number of accidents toward the end of the second half day is notably higher than the corresponding maximum in the morning.

The influence of the workingmen's fatigue on the production of accidents stands out clearly from these observations, and it is easy to understand how this comes about when it is remembered that with fatigue the attention readily diminishes and disappears. The conclusion, therefore, is that in order to produce a diminution in the number of accidents it would be sufficient to intercalate in the middle of each half day of work a period of repose, naturally not so long as that at midday, but the length of which remains to be determined. In fact, one would only have to apply to the manual labor of adults the measures which for a long time have been put into practice for children as regards their intellectual labor.—Exchange.

THE MORNING GLORY.

Was it worth while to paint so fair
The every leaf—to vein with faultless art
Each petal taking the boon—the light and air
Of summer—so to heart?

To bring thy beauty unto perfect flower,
Then, like the passing fragrance of a smile,
Vanish away, beyond recovery's power—
Was it, frail bloom, worth while?

Thy silence answers: "Life was mine!
And I, who pass without regret or grief,
Have cared the more to make my moment fine,
Because it was so brief.

"In its first radiance I have seen
The sun—why tarry then till comes the night?
I go my way, content that I have been
Part of the morning light!"

—Florence Earle Coates.

WHAT IS THE SOUL?

A postal-card request will secure for you a free copy of this paper in which this interesting subject is treated in a manner that will satisfy the most exacting.

(*Continued from 1st page, 4th column.*)

spirit of the Divine Law, the spirit which the Father hath sent forth into our hearts—the desire to be like Him who is the Fountain of Love and Purity.

The Spirit of the Sabbath.

And there is another or deeper meaning to the other commandments than was understood by the Jews; so it is also with the Fourth, which enjoins the keeping of the Seventh Day as a day of rest or Sabbath. The word Sabbath signifies rest, and its deeper or antitypical meaning to the Christian is the **rest of faith.** The Jew, unable to keep the Mosaic Law and unable, therefore, to get everlasting life under the Law Covenant, was exhorted to flee to Christ; and, by becoming dead to the Law Covenant, by utterly renouncing it, he was provileged to come into membership in Christ—become sharer in the Covenant of sacrifice. So doing, he was promised rest from the Law and its condemnation, because "to them that are in Christ there is no condemnation"—the merit of Christ covers the shortcomings of all those who are striving to walk in His steps, and the Divine Spirit and Word give them the assurances of Divine favor, which ushers them into peace with God through our Lord Jesus Christ—ushers them into **rest.** Thus the Apostle declares, "We which believe do enter into (Sabbath) rest."—Hebrews 4:3.

Moreover, the Apostle indicates that although we enter into a rest of faith now, through faith and obedience to Christ, Christians have a still greater rest awaiting them beyond their resurrection, when they shall enter into the rest which is in reservation for those that love the Lord—the rest, the perfection, on the spirit plane, attained, as the Apostle describes, by resurrection—"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body."

Fiftieth Day and Fiftieth Year.

Here we are reminded that Israel had two systems of Sabbaths—one of Sabbath Days and the other of Sabbath Years. The Sabbath Days began to count in the spring. It was a multiple of seven. Seven times seven days (forty-nine days) brought them to the Jubilee day, the fiftieth day, which was styled Pentecost. It is scarcely necessary to call attention to the fulfilment of the antitype of this. Pentecost never had its true meaning until the Lord, as "the Firstfruits of them that slept," arose from the dead. Then immediately the seven times seven, plus one, began to count, and on the fiftieth day the Holy Spirit was shed abroad upon all those "Israelites indeed" who, already consecrated, were waiting in the upper room for the antitypical High Priest to make satisfaction for their sins and to shed forth upon them the Holy Spirit, as the evidence of their restoration to Divine favor. Immediately they had peace with God. Immediately they **entered** into rest. Immediately they realized that they were children of God, begotten of the Holy Spirit, that they might in due time become joint-heirs with Jesus Christ their Lord. And is it not true that all down throughout this Gospel Age all who follow in the footsteps of Jesus and the disciples, all who renounce sin, trust in Jesus and fully consecrate their lives to Him, become recipients of the Holy Spirit and similarly enter into **His** rest? Only those who have entered into this rest and joy of the Holy Spirit can fully appreciate the matter.

Now let us glance at the year Sabbath. Every seventh year the land had its rest. And seven times seven (forty-nine) brought them up to the fiftieth year or the Year of Jubilee, in which year all debts were cancelled and each Israelite returned to his own inheritance. It was a Year of rest, peace, joy. That Jubilee pictures the glorious Restitution Times of Messiah's Kingdom, which, we believe, are nigh, even at the door. When these times shall be ushered in, all the faithful followers of Jesus will have reached the heavenly condition, to be forever with the Lord. Their rest (Sabbath keeping) will have reached its completion, its perfection, and throughout that antitypical Jubilee the blessings of Divine favor will be gradually extended to the whole world, that every creature desirous of coming into harmony with God may enter into the rest which God has provided for the poor, groaning creation through the great Redeemer.

The Christian's Sunday Sabbath.

From what we have already seen it is manifest that God has put no Sabbath obligations upon the Christian—neither for the seventh day nor for any other day of the week. He has, however, provided for them a rest in the Lord, which is typified by the Jewish Sabbath Day. Do we ask upon which day we should celebrate this rest? We answer that we should be in this heart attitude of joy, rest, peace in the Lord and in His finished work, every day. So, then, the Christian, instead of having a Sabbath rest day, as the Jew, has rest perpetual—every day. And instead of its being merely a rest for his body, it is better—a rest for his soul, a rest for his entire being. It can be enjoyed wherever he may be, "at home or abroad, on the land or the sea," for "as his days may demand, shall his rest ever be." This is the spiritual antitype to the spiritual Israelite, of the Law Sabbath given to the natural Israelites. Whoever quibbles for the day Sabbath of the Jew shows clearly that he has not understood nor appreciated as yet, to the full, at least, the antitypical Sabbath which God has provided for the Spiritual Israelite through Christ.

But is there not a compulsion to the Christian to observe one day in the week sacred to the Lord? Yes, we answer; there is an obligation upon him such as there is upon no one else in the world. He is obligated by his Covenant to the Lord to keep every day sacred to the Lord. Every day he is to love the Lord his God with all his heart, with all his mind, with all his being, with all his strength; every day he is to love his neighbor as himself. And while striving to the best of his ability to conform to this spirit of the Divine Law, and while realizing that the blood of Jesus Christ our Redeemer cleanses us from all the imperfections contrary to our intentions—these may rest in the peace and joy of the Lord continually. "We which believe do enter into rest."

There is no day of the week commanded to the spiritual Israelite as respects physical or mental rest—the latter they may have always, and the former may be ordered by human regulations for one day or for another. The Christian is commanded to be subject to the laws that be, in all such matters as are non-essential, not matters of conscience.

The Right Use of Liberty.

Let us remember, however, that our liberty in Christ is the liberty from the weight and condemnation of sin and death. Let us not think specially of a liberty from the Jewish restraints of the Seventh Day, nor think especially of the fact that no day above anotner has been commanded upon Christians in the Bible. Let us rather consider this liberty as of minor consequence and importance as compared with our liberation from the power of sin and death.

If one day or another be set apart by human lawgivers, let us observe their commands. Let us be subject to every ordinance of men. In Christian lands generally the first day of the week is set apart by law. Shall we ignore this law and claim that God has put no such law upon us and that we should have our liberty to do business, etc.? Nay, verily; rather, on the other hand, let us rejoice that there is a law which sets apart one day in seven for rest from business, etc. Let us use that day as wisely and as well as we are able for our spiritual upbuilding and for assistance to others. What a blessing we have in this provision! How convenient it makes it for us to assemble ourselves together for worship, praise, the study of the Divine Word! And if earthly laws provided more than one Sabbath (rest) day in the week we might well rejoice in that also, for it would afford us that much more opportunity for spiritual refreshment and fellowship.

Nor should our knowledge of the liberty we enjoy in Christ ever be used in such a manner that it might stumble others. Our observance of the Sabbath enjoined by the law of the land should be most complete—to the very letter—that our good be not evil spoken of—that our liberty in Christ and freedom from the Mosaic Law be not misunderstood to be a business or pleasure license, but a privilege and opportunity for the worship and service of the Lord, and the building up of the brethren in the most holy faith, "once delivered to the saints."

Who Changed the Sabbath Day?

Often the question is asked, Who changed the Sabbath Day to Sunday? The proper answer is that nobody changed it. The seventh day (Saturday) is still as obligatory upon the Jew as it ever was.

The early Christians observed the seventh day for a long time, because it was the law of the land, which gave them a favorable opportunity for meeting for praise, prayer and the study of God's Word. In addition, the fact that Jesus arose from the dead on the first day of the week, and that He met with them on that day, led them to meet again and again on the first day, in hope that He would again appear; thus gradually it became a custom for them to meet on that day for Christian fellowship. In this way, so far as we know, both the first day and the seventh day of the week were observed by Christians for quite a time, but neither was understood to be obligatory—a bondage. Both days were privileges. And as many other days of the week as circumstances would permit were used in praising God and building one another up in the most holy faith, just as God's people are doing, or should be doing, in this, our day.

Are we told that a pope once designated that the first day of the week should be observed by Christians as the Christian Sabbath? We answer that this may be so, but that neither popes nor any beings, not even the Apostles, could have right to add to or to take from the Word of God. St. Paul particularly warned the Church against coming into bondage to the Jewish customs of observing new moons and Sabbaths as though these were obligations upon Christians. The Son of God has made us free—free indeed. But our freedom from the Law Covenant of Israel enables us the more and the better to observe the very spirit of the Divine Law daily, hourly, and to present our bodies living sacrifices, holy and acceptable to God through the merit of our Redeemer.

THE TRUE CHURCH

"But ye are come . . . to the General Assembly and Church of the First-born, which are written in Heaven."—HEBREWS 12:22, 23.

THE oneness of the Church of Christ is everywhere made prominent in the Bible. Sects and parties are nowhere recognized. Nowhere is it intimated that Christ has various Churches—for instance, the Roman Catholic, the Anglican, the Greek, Presbyterian, Congregational, Lutheran, etc. On the contrary, there is but the one "Church, which is the Body of Christ," and that Body of Christ has but the one Head, Jesus.

We not only find that Christ and the Apostles established but the one Church, but we cannot think of any reason why these should have established more than one. Nothing is plainer than that our sectarian divisions arose from our neglect and loss of "the faith once delivered unto the saints." (Jude 3.) As the divisions came in, the errors came in with them; and, as the errors go out, so also will sectarianism pass away.

The General Assembly of the Saints.

We should not be under any human or sectarian name, nor divided by sectarian creeds, but united as one people through our consecration to the Lord, through our desire to know His will by the study of His Word. We thus represent the Scriptural or ideal Church of Christ. Regardless of nationality, language, caste and of all sectarian creeds and bondages, we are simply and solely as children of God, to be Bible students in the School of Christ, to learn of Him—to be fitted and prepared for glorious joint-heirship with Him in His coming Kingdom, and meantime to learn at His feet the lessons necessary for so great a coming service.

Enter Into the Joys of the Lord.

(1) The joys of the present are merely a foretaste of the perfect glory we will experience when we enter into the joys of the Lord—beyond the veil. Now we know in part the wondrous things of our Heavenly Father's character and Plan, and of our Redeemer's love and sympathy, and of each other's love and sympathy; then we shall know even as we are known, is the guarantee of the inspired Apostle.

Now we see as through an obscure glass the things which the natural eye cannot see nor hear, neither can enter into the heart of the natural man, but which God has revealed unto us by His Spirit. But they are still more or less obscure to us. We cannot weigh nor appreciate the wonderful glories which God has in reservation for us, but then we shall see Him face to face, as St. Paul declares.

(2) As New Creatures in Christ, we seek to know each other as God knows us, not after the flesh, but after the spirit. But for all that we experience difficulties. It is often difficult for us to entirely overlook the flesh of our brethren, as they no doubt have difficulty in overlooking our blemishes in the flesh. But oh, what will it be to be there! All the imperfections and weaknesses of the flesh, against which we must now fight—all these will then be gone.

Have we not the promise, "We shall be like Him, for we shall see Him as He is"? Have we not the promise again that, Sown in weakness, we shall be raised in power; sown in dishonor, we shall be raised in glory; sown an animal body we shall be raised a spirit body? Have we not the further promise respecting that glorious resurrection change, which shall lift us completely out of the human and into the divine nature, that "We must all be changed," "for flesh and blood cannot inherit the Kingdom of God?"—1 Corinthians 15:50, 51.

Further Trials—Further Battlings.

We remember that we "have not yet resisted unto blood, striving against sin" and fighting "the good fight of faith." We still have need of the Scriptural exhortation, "Watch," and "stand fast"; "Quit you like men"; "Put on the whole armor that ye may be able to stand in the evil day, and, having done all, to stand."

Every spiritual help and assistance we receive are parts of the Father's good providence for us whereby we shall be the stronger, the more courageous, the better prepared for further trials, besetments, difficulties and conflicts with the world, the flesh and the Adversary.

But when we reach the glorious condition mentioned by the Apostle, all the fightings and trials and testings will be in the past. For us, therefore, there will be no more sighing, no more crying, no more dying, no more fightings, no more crosses, no more sufferings, but instead, life eternal, joy eternal, glory, honor and immortality at our dear Redeemer's right hand of favor. Well do we know that this

hope of sharing in the General Assembly of the Church of the First-borns strengthens and nerves His own to loyalty and faithfulness to the Lord, the Truth and the brethren as the days go by.

Let us console ourselves with the thought that whatever is the will of God concerning us must necessarily be for our highest welfare and best interests. If, therefore, it is not yet time for us to pass beyond the veil, it is because our Heavenly Father and our Redeemer have a work for us to do in the present life—either a work of further polishing upon our own characters or a work of helping the brethren, for we remember the declaration that the Bride is to make herself ready for that event. We are to build one another up in the most holy faith, encouraging, strengthening, sympathizing with and assisting one another in running the race for the great Prize.

Another happifying thought we should carry with us day by day is the Lord's promise, "I will never leave thee nor forsake thee." And again, "My grace is sufficient for thee, for My strength is made perfect in thy weakness." And again, "We know that all things work together for good to those who love the Lord, to the called according to His purpose."—Romans 8:28.

So, then, let us not lose heart and flee from the battle, like an army corps in retreat, but rather, as a company of good soldiers who have been refreshed and encouraged and stimulated, we will return to our duties full of good courage, full of joyful anticipation of the coming Great Home-Gathering of the Church of the First-borns; full of renewed determination that by the grace of God, and with the assistance of our great Advocate, we will make our calling and election sure by so running in His footsteps as to obtain the great Prize which He has offered to us.

The Context In Agreement.

Let us detain you a little longer that we may point out afresh that the context confirms our glorious hope respecting this Great Convention of the future, and shows that it is nigh at hand. St. Paul pictures before us the fact that God's dealings with Israel, in bringing them out of Egyptian bondage and to Mt. Sinai, pictured the work of this Gospel Age, in the calling of Spiritual Israel out of the bondage of the world—the bondage of sin and death. The Apostle thus shows that the giving of the Law Covenant to Israel at Mt. Sinai typically represented the giving to them of the New Law Covenant from Mt. Zion in the end of this Age.

The Law Covenant was given through a mediator, Moses, and the New Law Covenant is to be given through a Mediator, the Antitypical Moses, Jesus the Head and the Church His Body. It has required all this Gospel Age to gather out of the world, and to try, test, polish and fit the members of the Body of Christ, who, under His Headship, will be with Him the Antitypical Moses, the Antitypical Mediator between God and men.—Jeremiah 31:31; Acts 3:22, 23.

As Moses went up into the Mount to commune with God before the Law Covenant was completed, so the entire Church must go up into the Mountain, into the Kingdom, with our glorious Head and Redeemer, by the change of the First Resurrection. As the time for Moses' going up into the mountain drew near, there were great manifestations of the dignity of the Divine Government. And just so in the closing of this Age, the Apostle informs us, the world will have terrifying experiences on a still greater scale. He says that then the mountain trembled and smoked and that the Divine voice was heard. The people were so terrified that they entreated that they might not hear further, but that Moses might act as mediator, and he did so.

So it will be here: There will be such manifestations of Divine Justice and opposition to sin and all iniquity that it will cause the "time of trouble" mentioned by the Prophet and by Jesus, "A time of trouble such as never was since there was a nation; no, nor ever shall be" after.—Daniel 12:1; Matthew 24:21.

The result of this great time of trouble upon the world will be a realization that they need a Mediator—a Mediatorial Kingdom. And this is just what God has provided for them through the arrangement of the New Covenant.

The Shaking Already Commenced.

Contrasting the experiences at the inauguration of the typical Law Covenant with those to be expected at the inauguration of the antitypical, the New Law Covenant, St. Paul says, "God's voice then shook the earth, but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven." And the Apostle explains that the expression, "Once more," signifies that this second shaking will be so thorough that no further shaking will ever be necessary, but everything of injustice and unrighteousness which ought to be shaken loose will be shaken; and this, says the Apostle, implies everything except the Church and the glorious Kingdom which we shall then receive: "Wherefore we, receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Hebrews 12:18-29.

Can we not see the shaking already beginning? Let us remember that this time it will not be the shaking of the literal earth, as in the type, but the shaking of the symbolical earth—the shaking of society to its very center. Do you not already hear the rumblings—the rumblings of discontent, anger, malice, hatred, strife? These forebode the "great earthquake," an expression symbolic of the great Revolution, wherein the present order of things shall collapse and give place to the New Order of Immanuel's Kingdom of righteousness, justice, equity.

And, says the Apostle, God intends this time to shake not merely the earth—the social fabric—but also the heaven—the ecclesiastical powers of the present time. Not the true Church will be shaken, but the many systems which more or less misrepresent the true Church and "the faith which was once delivered unto the saints."—Jude 3.

Do we see premonitions of this shaking? Yea, verily. In all denominations there are forebodings of coming trouble. We may even fear that some of the attempts at Christian union are not made with the proper motive, but through a realization of the shaking which the Lord is about to permit to come upon the ecclesiastical systems of this present time.

THE BATTLE OF ARMAGEDDON.

In a recent issue of BIBLE STUDENTS MONTHLY this subject was fully treated from the standpoint of the Scriptures. A sample copy will be sent **free** upon request.

"SONGS IN THE NIGHT"

PSALM 85.

"The Lord hath done great things for us; whereof we are glad."—PSALM 126:3.

WE are still in the night of weeping. Sickness, sorrow, sighing and dying continue, and will continue until the glorious morning of Messiah's Kingdom. How glad we are that we have learned that then the glorious change will come to earth! The Prophet David expresses this thought, saying, "Weeping may endure for a night, but joy cometh in the morning." (Psalm 30:5.) St. Paul breathed the same sentiment when he declared, "The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God." (Romans 8:19, 22.) The sons of God in glory will, with their Lord, constitute Emmanuel's Kingdom.

At present these sons of God are comparatively little known or recognized amongst men; frequently they are considered "peculiar people," because of their zeal for righteousness and Truth and for God. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is"; and we shall share His glory, honor and immortality, and with Him scatter Divine blessings to all the families of the earth.—1 John 3:2.

"A Song of Deliverance."

Our lesson, the 85th Psalm, may properly have several applications. The first of these would be to Israel's deliverance from the Babylonian captivity, when Cyrus gave permission that all who desired might return to Palestine. About fifty-three thousand availed themselves of this privilege and of his assistance. The people rejoiced in this manifestation of the turning away of Divine disfavor and the return to them of Divine favor and blessing. The pardon of their transgressions as a nation was here evidenced in this privilege of returning to God's favor.

A secondary application of the Song is just before us. Israel has been in a far greater captivity to Christendom during the past eighteen centuries. She has the promise, nevertheless, of a mighty deliverance. The Cyrus who gave them liberty to return from literal Babylon was a type of the great Messiah who is about to give full liberty for the return of God's ancient people to Divine favor—to Palestine. St. Paul refers to this coming deliverance of Israel in Romans 11:25-29. The Deliverer will do more than merely regather them. He will do that which the 85th Psalm has predicted; as the Apostle says, "This is My Covenant with them when I shall take away their sins." See also Jeremiah 31:31-34; Hebrews 8:8-12.

Israel's sins have not yet been taken away, even as the world's sins have not yet been taken away. The great Redeemer indeed has died for sin, and He is the sinner's Friend, but as yet He has only appeared in the presence of God for **us—the Church**—not for the world. He is the Church's Advocate only; He advocates for none except those who desire to approach to God, and these are the saintly only—such as love righteousness and hate iniquity.—1 John 2:1.

The world is enslaved by Sin and Death, the twin monarchs which are now reigning and causing mankind to groan. We were born in this enslaved condition; as the Scriptures declare, "Behold, I was shapen in iniquity, in sin did my mother conceive me." Our race, groaning under the weaknesses and imperfections we have thus inherited—mental, moral and physical—longs for the promised deliverance from the bondage of sin and death. The majority of mankind undoubtedly feel the gall of their slavery, and will be glad to be free.—Psalm 51:5.

The great Deliverer is the antitypical Cyrus. Soon He will be victorious and will establish His Kingdom under the whole heaven. Soon the Church class, the saintly, "the Elect," will be glorified, and then the time will come for the blessing of the non-elect—for their restitution to human perfection and to a world-wide Paradise, which Messiah's Kingdom and power will produce. "He must reign until He hath put all enemies under His feet; the last enemy that shall be destroyed is death." Death will be destroyed; Sheol, Hades, the grave, will be destroyed by the resurrection of the dead therefrom—"Every man in his own order."

"Songs in the Night He Giveth."

While the whole creation groans under its load of sin and sorrow, the saintly few may sing, may rejoice, even in the midst of all the sorrows of life, and even though they share the results of sin as fully or even more fully than do others. The secret of their joy is two-fold: (1) They have experienced reconciliation to God. (2) They have submitted their wills to His will. They obtained this new relationship by the way of faith in the Redeemer—faith in His blood of Atonement. They entered by the "strait gate" and "narrow way" of consecration to God—surrendering their own wills and covenanting to do the Divine will to the best of their ability.

This submission of the will to God and the realization that all their life's affairs are in God's keeping and under His supervision gives rest to the heart. These have a rest and peace in this surrendered condition which they never knew when they sought to gratify self-will and ignored the right of their Creator to the homage of their hearts and the obedience of their lives.

Similarly, these have joy and peace and songs of thankfulness to God because to them He grants a knowledge of His Divine purposes, and shows them things to come. These see beyond the trials and tribulations of the present time—they see the glories that will follow the present time of suffering. These see that the Church, the saintly few of all denominations and of all nationalities, are prospective heirs of God—heirs of glory, honor and immortality and association with the Redeemer in His glorious Kingdom. This encourages them. They see also the outlines of the Divine Program for the blessing of all the families of the earth. When they thus perceive that God is interested in their dear ones who are not saints, and interested in the whole human family, very few of whom are saints, it causes them rejoicing. When they perceive that God has arranged that through Christ and the glorified Church all the families of the earth shall be blessed, it makes them "joyful in the house of their pilgrimage"—while waiting for their own change from human to divine nature.

"What though my joys and comforts die!
The Lord my Saviour liveth;
What though the darkness gather round!
Songs in the night He giveth.
No storm can shake my inmost calm
While to that refuge clinging;
Since Christ is Lord of Heav'n and earth
How can I keep from singing?

"I lift mine eyes; the cloud grows thin;
I see the blue above it;
And day by day this pathway smooths,
Since first I learned to love it.
The peace of Christ makes fresh my heart,
A fountain ever springing;
All things are mine since I am His—
How can I keep from singing?"

"Wait Ye Upon the Lord."

Dear brethren, in these coming days of trouble, which may be very near, the opportunity may come to you and to me to be either strife-breeders or peacemakers. Let us see the will of the Lord in this matter, that we are called to peace, and that the declaration of the Master is, "Blessed are the peacemakers, for they shall be called the children of God."

Let us seek rather to subdue and calm the passions of men in the coming strife, and to do nothing to augment them or to kindle the fires of passion which we know are about to consume the present social fabric. Let us point out to those with whom we have any influence that the worst form of government in the whole world is better than no government—better than anarchy, a thousand times. Let us remind them of the fact that in God's providence we have the best of all earthly governments.

Let us remind them, too, that the Lord has told us to wait for Him and not to take matters into our own hands. His words are, "Wait ye upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the **fire of My jealousy.** For then will I turn to the people a pure language (Message), that they may all call upon the name of the Lord, to serve Him with one consent."—Zephaniah 3:8, 9.

Men Dare to Think Now

The former Associate Editor of a well-known Journal of the South spent many sleepless nights in worry concerning the "Hell-Fire and Brimstone" theory. Later he came into possession of "The Divine Plan of the Ages," the first of a series of six volumes of "STUDIES IN THE SCRIPTURES," by Pastor Russell. After reading the book a great burden was lifted from his mind and he then wrote as follows:

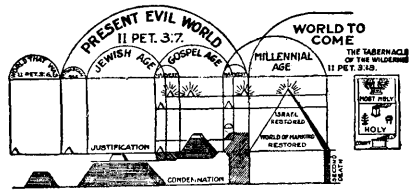
"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and the wandering child are forever separated?—forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul! * * *

More Light the Watchword.

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's Love, and Mercy, and Wisdom.

"There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seems to remove from them the dark and gloomy meaning. I see that editors of leading journals and many orthodox ministers of different denominations have endorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's Book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an Age of advanced thought, and more thinking is done than ever before—men dare to think now. Light—more light is the watchword."—("B. Arp") C. T. Smith.



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A SHADOW OF THINGS TO COME

Pastor Barton's Letter to an Adventist Brother

"Let no man therefore judge you, in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of good things to come."—COLOSSIANS 2:16, 17.

DEAR SIR AND BROTHER:—

Even though differing from you in my views of the Law, I feel constrained to express admiration for the zeal with which you and your co-workers have endeavored to promulgate what you believe to be the truth of God. If we believe anything to be right we must act upon it until the Lord grants us to see otherwise. I had far rather be wrong and consistent than right and inconsistent, though it is best of all to be both right and consistent.

I feel justified in addressing you as a Brother in Christ because of the many points upon which we can hold harmonious fellowship. We look to the same Father in heaven. We trust in the merit of the same great sacrifice for sin. We are seeking light from the same inspired Scripture. We are both striving to live in the way that will be to the glory of God. We see eye to eye upon the nature of the soul, the penalty for sin, earth's restitution to Edenic conditions, the Babylonian state of so-called Christendom, and the impending time of trouble along financial, political and social lines. Then last, but not least, we each see the necessity of suffering with Christ if we would be glorified with him, and have already suffered a little of the scorn and derision which the world hurls at the soldier of the cross. The enumeration of all these points on which we are agreed will enable you to realize that what I am about to say respecting our differences is not meant in a spirit of wrangling, but solely for the purpose of sharing with you the blessedness and joy which has dawned in our hearts with this comforting light.

We agree with our Adventist friends that God never authorized anyone to change the Sabbath of the Decalogue from the seventh day of the week to the first, but we do believe that just as truly as the Christian has a greater High Priest, and a greater sacrifice, and a greater tabernacle than Israel had, so, too, the follower of Christ has a much greater Sabbath than the follower of Moses. Everything under the Jewish dispensation was typical of "good things to come." (Heb. 10:1.) The Atonement Day, the passover, the sabbatic years, the jubilees, etc., were all figures of more important things, so why should it seem strange that the seventh or Sabbath day was typical any more than the seventh or sabbatic year? But in order that you may see this to be the Scriptural thought hear Paul in Col. 2:16, 17: "Let no man therefore judge you, in meat or in drink, or in respect of an holy day, or of the new moon, **or of the Sabbath days: Which are a shadow of good things to come;** but the body is of Christ." The seventh-day keepers will argue that the Sabbath here refers to some of those yearly occasions, which were also called Sabbaths, because part of their observance required rest from ordinary labor; for instance, the Day of Atonement. But this cannot be the meaning of Paul's language, for he had already included all these **yearly** sabbaths under the words, "an holy day." In harmony with his usual systematic forms of expression Paul first spoke of the **yearly** holy days, then came the **monthly** festivals, the new moons, and next the **weekly** rest days. The Christian has a sabbath, too, but, as we shall see, **his sabbath is as much greater than the Jewish sabbath as the substance of a thing is greater than its shadow.**

You may ask: Did not the Lord in Ex. 31:16 speak of the seventh day Sabbath as being given for "a perpetual covenant?" I answer to this that **the very identical language** which the Lord used here of the Sabbath he uses elsewhere of the harvest offering (Lev. 23:14), the pentecostal sacrifice (Lev. 23:21), the Day of Atonement (Lev. 23:31, 32) and the feast of tabernacles (Lev. 23:41). The same Hebrew word "olam," which is translated "perpetual" in the seventh-day reference, is the word translated "forever" in the other passages. See Young's Analytical Concordance. So if the Advent view is correct we should still be keeping the feast of tabernacles as well as the Sabbath, but as some of your own brethren have shown, when dealing with the punishment of the wicked, the word "olam," like the Greek "aion," really means "age-lasting," or "lasting to a consummation." It is sometimes used in the sense of eternal, but not necessarily. Thus in Ex. 29:9 we read of the priestly office being given to Aaron and his descendants "for a perpetual statute," the same word "olam" being used. But that it does **not properly mean** "perpetual" in this passage is evident, for Aaron's family lost the priesthood 1800 years ago. Note Heb. 7:11-14.

We find, then, that Jehovah used the very same language in speaking of the weekly Sabbath which he used respecting other Jewish institutions which passed away when that of which they were typical came, so similarly may not the Jewish Sabbath have passed away, being supplanted by a greater sabbath? Notice our Lord's words in Matt. 5:17, 18, "Think not that I am come to destroy the Law or the prophets; I am not come to destroy but to **fulfil**; for verily I say unto you, till heaven and earth pass one jot or one tittle shall in no wise **pass from the Law till all be fulfilled.**" Our Saviour did not say the Law should not pass away, but that it should not pass away until it was fulfilled. But he tells us first that he came to fulfil it, so if it was fulfilled in him it has passed away. There is a vast difference between a thing being destroyed and passing away as a result of fulfillment. The law of circumcision was never destroyed, but it passed away and was abolished when that to which it pointed, circumcision of the heart, was set forth, and it is this higher circumcision we must observe. (Rom. 2:28, 29.) Likewise Christ did not destroy the Law, or set it at naught, but his perfect life **fulfilled** its every requirement, as we imperfect creatures could not, and thus he became the great inheritor of all the promises of the Law, with the right to distribute what he inherited under the Law to all who would become his. Additionally the Law **led to Christ** and pointed him out as the Holy One of whom Moses had said, "Hear ye him." (Acts 7:37; Gal. 3:24, 25.) Therefore to consider the Law given through Moses as binding upon the Christian is to doubt whether Christ has accomplished what he came for; "to fulfil" the Law. Of course the Christian must study that Law, and he finds jewels of inspired wisdom in it, but he studies it as a shadow of better things, as typical of the blessings promised under the greater than Moses—Christ.

Then is the follower of Christ under no law? Yes, he is under a new law, a higher law. Just as he has a better High Priest, a better sacrifice, a better everything than the Jew had, **so he has a better law, and it contains a better sabbath.** Isa. 42:21 foretold that Christ was to "magnify the law and make it honorable," and we are now under **this magnified law.** The law said: "Thou shalt not kill," but Christ magnified that when he taught that whosoever hateth his brother without a cause is guilty of murder. (See Matt. 5:21, 22, 27, 28.) The Law said: "Thou shalt not steal," but Christ taught us that we should not merely refrain from robbing our neighbor, but be ever ready to share with him what we had, even to the extent of laying down our lives for our brethren. (John 13:24; 1 John 3:16.) The Law said: "Honor thy father and thy mother," but we are instructed to "honor all to whom honor is due."—Rom. 13:7.

Now, dear brother, the Adventists see that Christ magnified the 1st, 2nd, 3rd, 5th, 6th, 7th, 8th, 9th and 10th commandments, but they fail to realize that he magnified the 4th, the Sabbath commandment, too. To the contrary, they believe he made it smaller. One of your brethren put it to me this way: "Before Christ every little act contrary to the Sabbath commandment, even the building of a fire, was to be severely punished, but since Christ's sacrifice, so long as we try to do our best to keep the Sabbath, the Lord will pardon and overlook where we come short in our obedience to that command." That would have magnified God's mercy, but it would not have magnified the commandment. Would it be magnifying the 6th commandment if we should say: "Before Christ murder was to be severely punished, but since then, if you try to keep the Law—"thou shalt not kill"—**it** will be all right **if you do** kill a man once in a while"?

Let me now present our understanding of how Christ magnified the Sabbath Law. The Israelite was to consider **one-tenth** of what he had as holy unto the Lord; but do we ever hear the Christian advised to give a tithe to the Lord? Not once. How much are we advised to give him? **All that we are and have.** We are to give all that we can in as direct a way as we can, and the remainder is to be given him in a more indirect way; e. g., we give him the money we spend for food and clothing, because our body belongs to him and is being used to glorify and serve him. The food gives us strength to do more for him, therefore the money we spend for food is being spent for our Lord. (Rom. 12:1; 1 Cor. 6:20; 10:31; 2 Cor. 5:15.) In Luke 14:33 our Master does not tell us to forsake or surrender a tenth, but "all that he hath."

The Jew sang: "Some of self and some of thee." The Christian sings: "None of self but all of thee."

Likewise the Jew gave God one-seventh of his time, but the Christian is to give him **seven-sevenths.** The Lord said in Lev. 19:30, "Ye shall keep my sabbaths and reverence my sanctuary." The sanctuary was the holy structure through which God manifested himself to Israel, so to them the word meant a certain definite holy place; but the Christian finds his sanctuary wherever he is; **every place is a holy place to him. Similarly every day is a holy day, a sabbath of rest to him.** He has a better sanctuary to reverence and a better sabbath to keep. But not only does his sabbath differ from the typical sabbath, the nature of his rest also differs. It does not merely mean a cessation from manual labor, but a rest from laboring for self in order to work and live for God. It means to rest **as God rested after** he had completed the work of creation, as the Word expresses it: "To enter into his rest." God's rest does not mean idleness, "He sends his rain and causes his sun to shine" on the seventh just as much as on any other day. Then how did he rest? He ceased working for himself in order to work for man through his Son. And how do we rest like him? By ceasing to work for self in order to work for him through Christ. Hear Heb. 4:10, **"For he that is entered into his rest, he also hath ceased from his own works, as God did from his."** And then Paul continues in verse 11, "let us labor therefore," not let us cease from labor, but labor to put down those selfish propensities which would lead us, contrary to God's will, to live for self, instead of permitting us "to enter into that rest." This rest of which the seventh day was a type will not end with this life, but it will continue an eternal rest, begun here and consummated in eternity.

Let me digress here to say that God's rest day was not a period of 24 hours, but, like the six days of creation, was a long period of time. In our own language this is a very common use of the word "day," and it is equally frequent in Bible language. (2 Pet. 3:8; Ps: 95:7-10.) While the day of salvation of 2 Cor. 6:2 is already over 1800 years long, so it was with the great days of creation; they were long periods of time, and likewise the seventh day, in which God rested, is a long period; it is not over yet.

But to return to the subject of this letter. In Isa. 58:13 we have a description by the inspired Prophet of what constitutes Christian sabbath keeping. We must refrain from doing **our own ways,** and from finding **our own pleasures,** and from speaking **our own words.** That is sabbath keeping. **But the Christian must do that every day, therefore every day must be a sabbath to him.** For fear you may not apply the latter part of the verse to the sabbath let me refer you to the Revised Version, which reads: "And shalt honor **it,** not doing thine own ways," etc. **Every day** we are to "speak as the oracles of God." (1 Pet. 4:11.) **Every day** God is to work in us "to do of his good pleasure" (Phil. 2:13). **Every day** "the steps of a good man are ordered of the Lord." (Ps. 37:23.) So again I say, every day is a sabbath to him who liveth "not unto himself." Is not this a glorious magnifying of the Law?

We can now see how "Christ is the end of the Law for righteousness to every one that believeth." (Rom. 10:4.) We can understand why Paul could say in Gal. 3:19, "The Law was added * * TILL THE SEED SHOULD COME," and then in verses 23 to 25 he boldly compares the Law to a severe pedagogue to whom they were committed for a season, "but after that faith is come **we are no longer under a pedagogue."** And we can comprehend why Paul mourns because "ye observe days" (Gal. 4:10, 11), and intimates that the brother is weak who "esteems one day above another" (Rom. 14:5—read verses 1 to 7), failing to realize that they are all to be counted as days in which his glory is to be sought.

I know how the seventh-day Adventists divide the Law into two parts, calling the Decalogue "the law of God," and the remainder "the law of Moses," and then claiming that Christ did away with the Law of Moses, but not with the law of God. This is an awful mistake; it was all the Law of God, because it came **from** him, and it is all the law of Moses in that it came **through** him. (Lev. 26:46; Deut. 5:5.) Thus our Saviour, in Mark 7:10, quotes one of the ten commandments (Ex. 20:12; Deut. 5:16), and then in the same verse a law which was not in the Decalogue (Ex. 21:17; Lev. 20:9), and yet attributes them both to Moses. He was not the author of either, but he was the agent through whom God delivered both commands. Furthermore, the fact that the Law, which was **until John** (Luke 16:16; Matt. 11:13), included the Decalogue as well as the ceremonial features of the Law, is proved by Rom. 7:6, 7; for Paul, after saying, "we are delivered from the law," leaves no doubt as to what law is meant by quoting from the tenth commandment. And as his words show we are no longer under **the letter** (it was the letter which was **on the stones**), but under the spirit, the antitype, that which was shadowed forth in the words on stone, the greater law of love. (James 1:26; 2:8.) When we read, therefore, in the books from Acts to Revelation about the redeemed keeping "the commandments of God," we do not think of the letters in stone given through Moses, but of the magnified law of the spirit of life in Christ Jesus. (Rom. 8:2.) Notice another passage, viz., 2 Cor. 3:3-11. The expression, "written and engraven in stones," and the reference to Moses' face shining at the time is evidence that Paul is speaking of the Decalogue. In verse 7 he tells us how the Law was accompanied with such glory that it even caused Moses' face to shine. Then in verse 8 he refers to something which would be accompanied with **more** glory, and following this up shows that when "the glory that excelleth" (v. 10) should come then that which was given with glory—i. e., the Law written and engraven on stones—was to be "done away." (v. 11.) Note the remarkable similarity between the Revised Version rendering of verse 11 and Matt. 5:18 Then in verses 12 to 18 Paul shows that while Israel had Moses cover his face so they could not see the glorious results of the giving of that glorious Law, yet we should refrain from covering our hearts with the veil of prejudice, etc., as we wish to see the more glorious results of this more glorious law upon the hearts and lives of our brethren, especially as it was reflected in our great Elder Brother, the Lord Jesus.—2 Cor. 3:18.

Dear brother, much more might be written, but I must refrain from more than one or two brief statements. Paul's preaching upon the seventh day, etc., is no endorsement of seventh-day Adventism. That was a day when the cessation from labor brought the Jews together in their synagogues and gave Paul an opportunity he gladly used. Wherever and whenever he found ears to hear he was ready to preach. There were crowds in the synagogues on the seventh day, so Paul went there, and there were numbers at the market every day, so Paul preached there **on other days.** (Acts 17:17.) So just as Paul esteemed those opportunities, so we esteem the opportunities afforded us on the first day, not because there is a divine command to consider that day a sabbath above other days, although we consider it a very appropriate day for meetings of the people of God, being our Lord's resurrection day. However, refraining from actual labor on the first day is not an endorsement of the wrong ideas many have held about it, any more than a belief in the Bible would mean an endorsement of the many wrong views which have been entertained of its teaching. It has been a great comfort to me to find that salvation did not hang upon such a slender cord as the keeping of a weekly rest day.

There are other features of the Sabbath, for instance its foreshadowing of the Millennium, which I have not touched upon at all. Pastor Chas. T. Russell, of Brooklyn Tabernacle, Brooklyn, N. Y., has treated that phase of the subject most beautifully. Have you ever read his book, "The Divine Plan of the Ages"? It is a book of 386 pages, cloth bound, for 25 cents. The Watch Tower Bible and Tract Society, 13-17 Hicks street, Brooklyn, N. Y., supplies them.

Your Brother in the service of the King of kings, B. H. BARTON.

FREE LITERATURE!

Send postal-card request to the editor for free copies of this paper. Some of the interesting subjects you may have for asking are:

Calamities—Why Permitted?
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Prince Lucifer of Old Now Prince of Demons.
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The Most Precious Text.
Our Lord's Return.
Which Is the True Gospel?
The Battle of Armageddon.
The Handwriting on the Wall.
Divine Ordination.
Some Foreign Mission Facts.
What Is the Soul?

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Religious and Scientific Gleanings

PASTOR WOULD BAR RED FLAG.

"Every foreigner who comes to these shores should be forced to take down his red flag forever and tear it to shreds before he is allowed to enter the country," said Rev. Cortland Myers to the members of the Baptist Social Union last night. Dr. Myers's talk was on "The Business Men and the Kingdom," and he said that the ministry was greatly handicapped by the business men. He said that no drummer, however efficient, could sell goods without samples, and that unless the business man made of himself a good sample of the minister's work, said minister could interest no one.

He decried the fact that ministers were displaying a tendency to drift off toward socialism, which, he said, was nothing more than anarchy and nihilism, as evidenced by the trouble at Lawrence and especially by the flags displayed there.

Another substantial aid that might be rendered the church by the business men, according to Dr. Myers, is the donation of moneys, for, said he, "the work of the kingdom needs millions." Finally, in great heat, he stamped his foot and shouted to the men, "Do something!"—Boston Journal.

WITHIN ONE LIFETIME.

The following from the facile pen of the editor of the Mount Vernon Herald is as interesting an account of the progress within the memory of those still living as we have seen for many a day:

"A few days ago a man 94 years old died and was buried in Sedro-Woolley. Many who will read this were acquainted with him. His name was Joseph Cheney. Within the lifetime of this man many of the mightiest achievements of civilization have been accomplished. At the time of his birth there was not a railroad in all these United States; he was older than the oldest kerosene lamp; he was a young man when the first friction match was made; had written many letters before any one had ever seen a steel pen, and had voted before a letter was ever enclosed in an envelope; had hunted big game before a percussion cap was made; was thirty years old when the first sewing machine was made and placed on exhibit—all these things, which, to even the middle-aged, seem always to have been with us, to say nothing of the telegraph, telephone, electric light, aeroplanes and wireless telegraphy."—Burlington (Wash.) Journal.

WESLEY'S HYMNS FOR CHILDREN.

How our concepts of God's Love gradually have improved, the following from the London Chronicle well illustrates. It says:—

"If you could come across at a second-hand book store a copy of 'Hymns for Children,' by Rev. Charles Wesley (a little volume reprinted and issued with the author's preface, by the Wesleyan Conference Office, as late as 1842) you would find some jolly Hymns in it. Thus:—

" 'While they enjoy His Heavenly love,
Must I in torments dwell,
And howl while they sing Hymns above,
And blow the flames of hell?'

"Here is another:—

" 'There they lie! alas, how long!
Never can they hope release—
Not a drop to cool their tongue,
Not an hour, a moment's peace;
Damn'd they are and still shall be,
Damn'd for all eternity.'

"And yet the same man, in saner moments, wrote, 'Gentle Jesus, meek and mild.' "

WHERE ARE THE DEAD?

This article was published in Vol. 5, No. 3, of THE BIBLE STUDENTS MONTHLY. The great demand for copies of it has been remarkable. A sample copy will be mailed to any one free upon receipt of post-card request. Address publishers, 82 Beekman St., New York.

MISCONCEPTIONS OF THE DARK AGES

"There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the Prophets in the Kingdom of God, and you yourselves thrust out."—LUKE 13:28.

BIBLE students in the past, resting under a terrible fear of an eternity of torture after death, were inclined to twist the statements of Scripture into supports for their misconceptions. We are now breaking loose from some of those horrible nightmares of the Dark Ages, finding that the Bible, rightly interpreted, does not substantiate them. The hobgoblins and demons of torture, cloven hoof, forked tail, malignant glance, pitchforks and tongues of flame came down to us, not from the inspired Word of God, but from the pens of misanthropic poets and the brushes of ambitious painters who reveled in the portrayal of blood-curdling scenes and endeavored to make them more awful than the tortures of the Inquisition chambers of their own day.

So far from describing Satan and his demon hosts as torturers of the dead, the Bible tells us plainly that the dead are "asleep" and will know nothing of joy or sorrow until the awakening time in the dawning of the Messianic Kingdom, and that Satan and his demon hosts of fallen angels are not far off, stoking fires, but near by us, "powers of the air." It tells us also that these seek to oppose the Divine Program and to ensnare our race by personating the dead, using as their channels deceived spirit mediums, as they used witches, wizards and necromancers in the past.

Satanic Influence Near.

St. Peter, so far from believing that Satan is far off, stoking fires, described him as a roaring, angry lion, going about amongst men, seeking whom he might devour—deceive, involve in sin. St. Paul forewarns us that Satan and his agents are crafty and are to be expected to present themselves as angels of light—leaders in advanced truth. We are assured that this dreadful, injurious agency has been deceiving the whole world for centuries. The Divine promise is that Messiah's Kingdom shall bind or restrain Satan for a thousand years, that he may deceive the people no more until Messiah shall deliver up the Kingdom to the Father.—1 Corinthians 15:24.

The Scriptures specially forewarn us of great activity on the part of the evil spirits in the end of this Age, and intimate that they will have much to do with the great Time of (world-wide) Trouble which will precede the inauguration of Messiah's Kingdom. It is time for us to be on the lookout for those wonderful manifestations of diabolism which for a time will seem to make many of our poor race madly insane, brutal, inhuman, diabolical. This is the real danger from the demons—in the present life, and not in the future.

They will deceive and torture humanity to the limit of their permission, when they will be restrained by the King of Glory and the bright shining of the Sun of Righteousness, which will usher in the New Day of earth's blessing and restitution.—Malachi 4:2; Acts 3:19-21.

The words "weeping and gnashing of teeth" represent, not new conditions amongst men, but those which may be witnessed every day—sorrow, heartache, grievous disappointment; and this is the use of this expression in the Bible. We should dismiss all thought that the experiences mentioned will be after death and the result of tortures inflicted by demons.

Jews' Bitter Disappointment.

In our text the Lord graphically pictures the disappointment of the Jews when they shall find out how great was their mistake in the rejection of Jesus and His Message. They will find that the glorious opportunity offered to them of becoming members in the Bride of Christ was the highest favor that Divine mercy could offer them as the children of Abraham. They will become aware of their loss of the heavenly portion and also of the earthly portion of the Divine promise. They will then come to understand that the promise to Abraham dealt with two seeds, one heavenly, the other earthly, and that the faithful ones of past Ages, Abraham, Isaac and Jacob and all the holy Prophets and other faithful ones of their nation, will be rewarded with the highest positions of honor in the earthly phase of Messiah's Kingdom, while they who had the opportunity of entering the still higher, the spiritual phase of that Kingdom, failed because of unreadiness of heart to receive the Redeemer. They will find that some whom they esteemed as publicans and sinners and Gentiles, by accepting Christ and becoming His disciples, became chief heirs of the promise made to Abraham—became Abraham's spiritual Seed—members of The Messiah, of which Jesus is the Head and the Church His Body.

Alas, poor Jews! Our hearts may well go out to them in sympathy in their chagrin and disappointment when they shall learn the truth on the subject, when they shall learn that they have lost not only the heavenly glory but also the honorable place of being Messiah's earthly representatives. Most assuredly there will be weeping and gnashing of teeth, and contrition of heart and penitence, we trust, toward God, which will bring them into the right condition to be amongst the first of humanity to be blessed under the New Order of things. Very soon, we believe, the blindness is to be turned from Israel—just as soon as the elect, spiritual Seed of Abraham shall be completed, St. Paul tells us.—Romans 11:25-33.

Then favor will return to the natural seed of Abraham: "They shall obtain mercy through your mercy." Their eyes of understanding will open; mentally "they will look upon Him whom they have pierced." They will mourn for Him, and the Divine promise is that God will then pour upon them the spirit of prayer and supplication.

Other Similar Texts.

All Bible students will recall several other passages of very similar language to that of our text. But when we get the right focus upon them we perceive that they all belong to experiences in the present life, that none of them relate to incidents beyond the tomb. A greater care in the study of the Bible might have protected us from the thought that any of these references apply to the dead, because the Scriptures not only tell that they are sleeping and waiting for the morning, but they also particularly inform us that "the dead know not anything;" "their sons come to honor and they know it not, to dishonor and they perceive it not of them;" and that "there is neither work, nor device, nor knowledge, nor wisdom in the grave [Sheol]"—whither all go.—Ecclesiastes 9:5, 10; Job 14:21.

This expression, "weeping and gnashing of teeth," is found also in the parable of the Wise and Foolish Virgins. The context tells us that this parable applies in the end of this Gospel Age, at about the time for the Second Coming of Jesus—not as a sin-bearing Sacrificer, but as the King of Glory. His consecrated, saintly people are likened unto ten virgins—five wise and five foolish.

The parable does not relate to the world at all, but merely to the saints. They are all virgins, all pure, all justified, all sanctified ones. The difference between them is in respect to their wisdom or unwisdom. The wise saints of God in the end of this Age, guided by the Divine Word, will walk very circumspectly, very faithfully, searching the Scriptures in respect to all they believe, and striving to conform themselves to the Divine will in all that they do and say.

Because of their watchfulness, alertness, devoutness and loyalty they are wise and will be in a special position of advantage and knowledge in respect to the things of the Harvest time of this Age. The Master, the Bridegroom, will lead these; and gradually, one by one, they shall go through the door of death in to the marriage, experiencing the glorious change promised, "in a moment, in the twinkling of an eye." They will complete the Bride Class, to which none can be added, because it is a foreordained and predestinated number. With the end of our Age the door to glory and immortality will close, never to open again, because there is to be but one Bride and her membership is limited by foreordination.—Revelation 21:9, 10; 14:1.

The Foolish Virgins.

The "foolish virgins" will miss their glorious opportunity by reason of unwisdom. They will be so overcharged with the cares of this life and the deceitfulness of riches and the attempt to have the favor of the world as well as the favor of the Lord that it will hinder them from proper Bible study and from faithfulness in walking in the footsteps of Jesus. Because of this they are styled foolish, unworthy of God's highest favor—the Divine nature.

The parable shows them as finally, in the very close of the Age, obtaining the light which they should have had sooner had they not been overcharged with earthly cares and ambitions. As soon as they obtain the light they realize the situation and ask for admission as members of the Bride of Christ, to which they were called; but the answer is that it is complete, that the Bridegroom can know only one Wife and cannot recognize them thus. Then to them will come weeping and gnashing of teeth, sorrow, disappointment, chagrin, that they have failed to obtain through their own carelessness this highest Prize, to which Divine Mercy and Love had invited them.

At that time will be great tribulation in the world, such as never was since there was a nation, and these "foolish virgins" will have their portion in it—with the hypocrites. The "time of trouble" will be specially upon the hypocritical or "tare" class of Christendom, which has pretended loyalty to God as His Church when in reality their hearts were far from Him. The "foolish virgins" are not hypocrites, but true saints; nevertheless, on account of not living fully up to their privileges, they will fail to gain the Prize and be given a portion in the great trouble time with the hypocrites.

This is the Master's own description of the matter. A little later on (Revelation 7) He tells us more on the subject, that only Bible students may fully appreciate and understand. He tells us that after the completion of the Church, Spiritual Israel, the 144,000, a great multitude will "come up through great tribulation and wash their robes and make them white in the blood of the Lamb." These will be honored with a place before the Throne, while the Elect, as the Bride, will be honored with Immanuel in His Throne.

This multitude will be granted palm branches, representing a final victory, but they will never be granted the crowns of victory, which will belong only to the Elect, "wise virgin" class, the Bride upon the Throne. The Bride class will be the Temple, composed of living stones; but the Great Company, the "foolish virgin" class, will not be stones of that Temple, but will serve God in the Temple. An honorable place will thus be granted the "foolish virgins," who finally get the oil and finally cleanse their robes in the time of trouble, but never will they attain the portion of the Bride.

In Psalm 45 we have a description of the Church in glory, the Wise Virgin class. She is pictured as a Bride, all glorious within and clothed in raiment of gold and fine needlework. The Heavenly Bridegroom will present her faultless before His Father, the Great King; and then we read, "The Virgins, her companions, shall follow her; they shall be brought into the presence of the King." How glad we are that in Divine providence their weeping and gnashing of teeth and sorrow and disappointment at losing a place in the Bride Class will eventually work out for them a contrition of heart, and a demonstration of loyalty which God can

(Continued on 2d page, 2d column.)

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An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

YOU FIND WHAT YOU LOOK FOR.

"He that hath a froward heart findeth no good." Whoever would be happy must make up his mind to see only the good in others, to hunt for the beautiful things in their characters and to ignore the ugly things; to look for harmony and to avoid discord.

To hold the loving thought, as a mother does toward her children, develops the better side. The delicate flower of manhood or womanhood will not blossom in the foggy, chilly atmosphere of hatred, of jealous envy and condemnation. It must have the warm sun of love, of praise, of appreciation, of encouragement, to call out its beauty and to produce the perfect flower.

Never allow yourself to condemn or form a habit of criticizing others. No matter what they do, hold toward them perpetually the kindly thought, the love thought. Determine to see only that which is good and sweet and wholesome and lovely in them. Try to see the man or woman that God intended, not the warped, twisted and deformed one which a vicious life may have made; and you will generally find what you are looking for.

You will never find the straight by looking for the crooked, or holding the crooked thought in mind. If you are constantly criticizing or finding fault, instead of praising or appreciating, you will ruin your power of seeing the beautiful and the true, just as a habitual liar loses the power to tell the truth.

If you habitually hold the deformed thought, the ironical, the skeptical, the pessimistic, the depreciative thought, you will ruin your ability to see or appreciate merit, or what is good and true.

PROFITING BY PAST ERRORS.

Whilst Catholics are returning to the Bible, and the present Pope has directed that their people be encouraged in Bible study, Protestants are drifting rapidly into Infidelity under the modern designations of Higher Criticism and Evolution. Our fathers, during the Dark Ages, got away from the Bible by supposing an "apostolic succession." Gradually the Creeds usurped the Bible's place under the supposition that they agreed. Now, having outgrown those Creeds, in rejecting them many are rejecting the Bible also. This is a mistake! The Bible is the most wonderful book in the world when allowed to interpret itself. It furnishes the only rallying ground for human brotherhood and Christian brotherhood. The world otherwise is facing anarchy. A lost religion will soon mean a lost God, and a lost future hope, and a selfish strife for the present life only. The hell-torture theory is nauseating people. They are rejecting the Bible because they erroneously think that it teaches it.

Let us not mourn our errors of the past unduly, but at once, now, get right with God and His Book! Its presentation is logical from Genesis to Revelation. It tells of the perfection of our first parents, of the test of their loyalty, of their failure, and its penalty, death—not eternal torture. (Gen. 2:17; Rom. 5:12.) It tells that all of present imperfections, mental, moral and physical, are incidental to the death penalty. 20,000,000,000 have been born dying and soon toppled over into the tomb. They are not being tortured in hell or purgatory, but, according to the Bible, are unconscious until their resurrection.

GRATITUDE.

"All glory to Jesus be given,
That life and salvation are free,
And all may be washed and forgiven;
Yes, Jesus has saved even me.

"From the darkness of sin and despair,
Out into the light of His love,
He has brought me and made me an heir
To kingdoms and mansions above."

THE RICH MAN AND LAZARUS

All Christians have wondered respecting this parable. When taken literally it seems unreasonable. Why should a man suffer torture merely because he was rich, well clothed, and bountifully fed? And why should another man be carried to glory simply because he was sick and poor and a companion of dogs? In the clear light now shining, this parable is luminous and beautiful to such an extent that one is compelled to laugh at his own foolish misunderstanding of it in the past.

The full explanation of this parable is given in another number, which we shall be glad to send you, free of charge, upon postal-card request. Address, Bible & Tract Society, 17 Hicks St., Brooklyn, New York.

(*Continued from 1st page, 4th column.*)
reward with a blessing upon the Heavenly plane!

Wailing in Outer Darkness.

Another text dealing with "wailing and gnashing of teeth" deserves consideration here. It occurs in connection with the parable of the Wedding Garment. That parable pictures the closing time of this Age, when under Divine blessing God's most saintly people will be given greater light on His Word and be enabled thereby to more fully appreciate the lengths, breadths, heights and depths of His Love and its wonderful providences.

These consecrated ones are represented as being gathered into a great banquet hall, radiantly beautiful. In it they tarry, waiting to be ushered into the banquet proper, in an adjoining apartment. The light of these apartments is, in the parable, vividly contrasted with the darkness that prevails outside, which darkness represents the condition of the world and all of God's people who have not yet come into the light of "present truth."

The parable is given specially to show the necessity of the "wedding garment"—that none may enter into the marriage feast except he acknowledges and uses the "wedding garment." On such festival occasions in ancient times it was customary that all guests should be furnished by the host with garments of white which would cover their own garments, and for the time being, as his guests, this placed them all on the same footing, whatever their ordinary station in life. Thus we have pictured the justification which all God's people receive as a gift through the merit of their Redeemer. Being justified by faith the consecrated have not only peace with God, but they have access to this figurative "marriage supper."—Matthew 22:11-14.

The parable is laid in the end of this Age and points out that at this time an inspection of the Church may be expected. "When the king came in he beheld a man who had not on a wedding garment." The implication is that the man had put on the wedding garment, else he could not have gone in at all; and his appearing later on without a "wedding garment" implies that he had rejected the robe provided by his host.

Thus he represented a class of Christians in this our day who, after believing in the merit of Christ's sacrifice, and accepting it as the passport to favors and privileges, ultimately reject it and count it common or unimportant. The parable shows what is to be expected now, namely, that the Great King will command that such as ignore the merit of His sacrifice be cast into outer darkness.

Outer Darkness General.

But let us note carefully that the "outer darkness" is not something beyond death, but that it prevails everywhere, all around us. "Darkness covers the earth and gross darkness the heathen." The only ones who are in the light are the ones whom the Lord has specially received and specially enlightened and specially privileged because they wear the "wedding garment" of Christ's righteousness. The casting out of the one without the "wedding garment" into "outer darkness" therefore would mean merely that such a one, despite his struggles and desire to remain in the Light, would by Divine providence be forced into the darkness common to the whole world and lose those special privileges which he had enjoyed as one of the children of the Light and heirs of glory.

About the time that the faithful will be ushered into the marriage the great "time of trouble" will break upon the world, and all who are in darkness will have "weeping and gnashing of teeth" as they behold the collapse of those things upon which they have set their hearts and affections—the things of the present Order. Thank God, their weeping and gnashing of teeth may ultimately be turned into joy, because there is a silver lining to the dark cloud which is about to envelop the world! It will be the dark hour preceding the dawning of the New Dispensation and the blessing of all the families of the earth by Messiah and His Bride, to a place in which, by the grace of God, dear hearers, let us strive to make our calling and election sure.

ONE REDEEMER FOR WORLD'S SIN

"He is the propitiation for our sins (the Church's sins), and not for ours only, but also for the sins of the whole world."—1 John 2:2.

AS the Jews applied all of God's promises to themselves and left none for the Gentiles, until the end of the Jewish Age, so we Christians have been inclined to appropriate to ourselves all of the gracious promises of the Bible, leaving nothing for the Jews and the world in general—until now, in the ending time of this Age and the dawning of the Millennium, we are coming to see God's Word in a clearer and more beautiful and harmonious light. Now we see special promises for the Jews in the past, special promises for the Gospel Church, promises for the Jews in the near future, and still other promises and blessings for every intelligent creature. And the more the light increases on the pathway the more reasonable the Divine Plan appears to us. Why should God select one nation or people of one religious cult for glory and make preparations from the very beginning of creation for the eternal torture of all others? Surely we have been most inconsistent in our interpretations of the Divine Message, yet just as surely the all-wise One knew of our plight and permitted us to remain in darkness until now; and He is able to overrule our measure of blindness so that it will be of no injury to us.

Perhaps, indeed, the beauty of the Divine Word and Plan is much more perspicuous now because of the darkness in which we all were so recently involved, and perhaps the same principle later on will apply to the whole world. When all shall emerge out of the darkness and ignorance and superstition into the glorious sunlight of Divine Truth and grace, undoubtedly the contrast will make the blessings of the future all the more precious, and the more incline every knee to bow.

After Divine favor had first granted opportunity to the Jews to accept the Redeemer, shedding upon them first the special light of the Gospel, then the Message was sent forth without restriction, gradually through Asia Minor, into Greece and into Rome, and then it favored chiefly the Germanic nations—and amongst these we include the British people and the larger proportion of our American population. In these peoples, too, the Reformation Movement found its chief adherents. The Message of Christ has made great in civilization all the nations it has touched, in proportion as they have received the Message in simplicity and purity, and in proportion as they have lived out their Christian profession as footstep followers of Jesus.

Less Favored, Not Less Worthy.

So far as human judgment can discern, the Divine records show that these favored peoples were not superior to others less favored. The Bible shows us some noble characters amongst the Gentile nations before the Redeemer's day, and plainly intimates that God intentionally bestowed His favor upon a stiff-necked race, less tractable than others at that time. We see the same thing in respect to the operation of God's grace during this Gospel Age. Apparently the peoples of India and China were more docile and of much more likely soil for the Gospel Message than the fierce Goths and Huns and Franks to whom the Gospel was more particularly directed. How unlikely it would be that the less-favored nations snould have no provision in the Divine Plan!

On the contrary, we perceive that a special election, or selection, of a saintly class was made during the Jewish Age—Abraham, Isaac and Jacob and all the Prophets and saintly Jews. (Hebrews 11:13, 38-40.) And since the selection of the saintly Jews, the calling of the Bride class, chiefly from the nations of Europe, implies that when this spirit-begotten, Spiritual Israel, spiritual children of Abraham, shall be completed, then all nations will be alike favored in the distribution of the coming blessings declared to be for all other peoples, kindreds and tongues.

No Predestination to Misery.

While in Geneva our mind naturally went back to the days when that great and good man, John Calvin, cut such a swath in religious sentiment that it still influences about one-half of all Protestants. We saw the monument to Calvin, and we saw the monument unveiled by Calvin's followers to the honor of Servetus, whom Calvin so horribly burned to death at the stake. Indeed, we are sure that the monument, as it declares, was not so much of a tribute to Servetus as a protest against Brother Calvin's atrocity committed in the name of Jesus, the Bible, and the God of Love.

We must give John Calvin credit for emphasizing the doctrine of Election, although we cannot give him credit for making that doctrine, for of course it was a Bible doctrine fifteen centuries before his birth. Had he been contented with emphasizing the election for the Church and had he said, "I know not what will be the fate of the non-elect," he would have deserved to this day our unstinted praise. But alas! to err is human. Calvin was not content to leave the matter thus. He reasoned out his theory, and, his head being imperfect, his conclusions were defective when he surmised that all of the non-elect, whether infants or gray-headed, were predestined to eternal torture. This feature, purely Calvinistic, and strictly unscriptural, has been the cause of untellable difficulties in the theology of Christendom from Calvin's day until now.

The Key to the Problem.

The key which solves the problem is so simple that we wonder that we have all so long overlooked it. The key is found in the promise made to Abraham that his Seed was to be the Elect—Jesus the Head and the Church His members—Jesus the Bridegroom, typified by Isaac, and the Church His Bride, typified by Rebecca, Isaac's wife. And this Seed of Abraham when completed, according to Divine promise, is to be the channel for blessing all the families of the earth—the living and the dead. The blessing that is to come to all is clearly stipulated by St. Paul, saying, "God our Savior will have all men to be saved (from the condemnation that came on them through Adam) and to come unto the knowledge of the Truth."—1 Timothy 2:3-6.

The basis of the Apostle's argument is set forth in Romans 5:12. He there shows that Adam, and not his race, was put on trial in Eden—that Adam and not his race was directly condemned—but that Adam's race is involved through heredity, by inheriting the weaknesses and dying conditions of their parent. St. Paul then shows forth in the same argument that as condemnation and death thus passed from Adam to all of his race, so Christ Jesus, having become Adam's Redeemer, Divine mercy through Him extends beyond Adam to all the members of his race who were involved with him in the death sentence by laws of heredity. The argument is plain. To see it is to be convinced, because it is so logical. And it could not be supposable for a moment that God would provide the Ransom-price for all mankind and fail to make it operative, because the great mass of mankind went down to death without a knowledge of it—many of them during the four thousand years before Christ came into the world to give His life a Ransom.

The explanation is that all went down into the Bible hell—down to the tomb, the death state, in harmony with the sentence, "Dying thou shalt die." Provision is made for the redemption of all from Sheol. (Hosea 13:14.) Christ died for all, and, as a result, there is to be a resurrection of the dead, both the just and the unjust. (Acts 24:15.) The just are the justified, and are the comparatively few who have heard of God's grace and have responded and come into fellowship with the Father, and being approved of Him are to share in the chief, or First Resurrection. The remainder of the world, equally redeemed by the precious blood from the power of the tomb, are all to come forth unto a resurrection of the dead, "For as all in Adam die, even so all in Christ shall be made alive, each in his own order."—1 Corinthians 15:22, 23.

The Church's Sin—the World's Sin.

How clearly our text defines the fact that the Church is a separate and distinct class from the world—a class called out from the world. As Jesus said, "Ye are not of the world, even as I am not of the world," "for I have chosen you out of the world." The ordination of the Church is to association with the Redeemer in His great work of witnessing now for the Truth, showing faithfulness even unto death and sacrificing all the earthly interests, to the intent that they with the Redeemer may later on be associated in the work of blessing the world as the antitypical, the Spiritual, Seed of the Abrahamic promise. (Galatians 3:29.) All along we read in our Bibles that "Jesus Christ, by the grace of God, tasted death for every man." (Hebrews 2:9.) But other texts misunderstood, beclouded our judgment and led us to think that this

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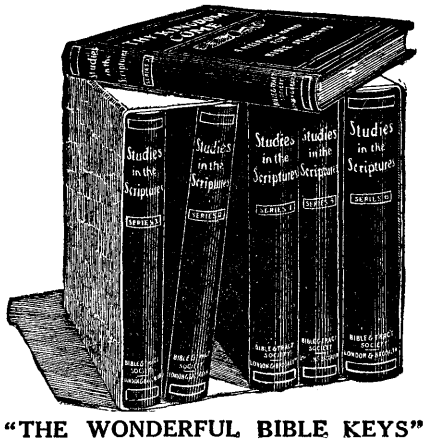
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text meant every man in Christ. We all know that the Bible declares that "God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him might not perish but have eternal life." (John 3:16.) We found it difficult to limit this text to the Church when it specifically declares the world. We see now that it applies to the Church first and to the remainder of the world afterward.

Those who in the present life, during this Gospel Age, hear of Christ and have their eyes of understanding opened to recognize Him as the Son of God and the Savior of men—these shall be delivered from the Adamic death, and pass immediately by faith to a reckoned everlasting life, which will be completely theirs when they shall have experienced the glorious "change" of the First Resurrection. We are glad now to see that the Divine purpose still holds on with respect to the world that was lost and redeemed. We perceive now that God intends to bring all men to a knowledge of the Truth. More than this, He intends to give the world the assistance of the Royal Priesthood for a thousand years for their edification, instruction and uplifting out of sin, degradation, death, back into full perfection of the image of God in the flesh, freely provided for all who will come unto the Father through the precious arrangements then operative.

The penalty of the sin of Adam was inherited by all of his race and therefore was as much against the class chosen as the Church as against the remainder of the world. This the Apostle declares, saying, "We (the Church) were children of wrath, even as others." (Ephesians 2:3.) We have merely been delivered from the curse, the death sentence, in advance of the world as a result of special Divine favor enjoyed by us—whether that favor consisted in not being so seriously fallen as some, or whether it consisted in special opportunities for coming into this grace. And if the Church has enjoyed some special favor of God in being constituted the first-fruits of His creatures to be delivered from the power of sin and death, why should we ever have imagined that He had no grace whatever remaining for our less fortunate brethren (the world in general)? And how could we think of the Church as the first fruits and suppose that there would be no after-fruits—no general harvest of the world?—James 1:18.

Our text forcefully calls attention to this double action of Divine grace—first upon the Church and secondly upon the world—and points us to the fact that the salvation of the willing of the Church of this Age, and the salvation of the willing of the world in the next Age—two distinct salvations—both proceed or result from the one redemptive sacrifice of the Lord Jesus Christ finished at Calvary. Notice the statement, "He is the propitiation (satisfaction) for our sins (the Church's sins), and **not for ours only, but also for the sins of the whole world.**"

Will Truth Injure?

Many ministers all over the world, following the suggestions of the I. B. S. A. Convention, have informed their congregations and the world in general through the newspapers that they do not believe in a hell of eternal torture, and that they do not believe that the Bible, rightly interpreted, teaches this. But there are others who, by some influence, take an opposite course. They denounce the Bible Students for telling the people the Truth. These ministers, generally without much influence even in their own congregations, have, we are told, threatened the newspapers all over the world that are publishing the sermons of Pastor Russell that they will boycott them and influence their congregations.

But the editors are finding out that narrow-minded people never have much influence, good or bad. Hence these sermons still appear in nearly fifteen hundred newspapers in the English language and are spreading into the German and Swedish. These brethren claim that the world is likely to be injured and to be turned away from God and the Bible by its proper interpretation. We answer, Not so. After the preaching of eternal torment for sixteen centuries the net result is that everybody is losing faith in the Bible, which has been misinterpreted, and many are even losing faith in a personal Creator. Is it not time, even for policy's sake, to discontinue the misrepresentation of God and His Character to see if the Truth will not accomplish more than the error has done? And aside from the policy question, if we have been slandering our Creator and misrepresenting the Bible for centuries, is it not all the more incumbent upon us now to set the matter right?

Who will deny the fact that life and property are less secure in so-called Christian lands, where eternal torment has been preached for centuries, than in any other part of the world? We assure the dear brethren who are fearful, that we have many evidences to prove the very contrary of their fears—to prove that a better knowledge of God and His Love, as expressed in the Divine Plan of the Ages, is helping many, not only out of ignorance and darkness, but also out of indifference and wickedness, into fellowship with God. But anyway, how dare we, as Christian ministers, either directly or indirectly, slander the character of our God in a way and to a degree that we would resent if charged against our worst enemy?

We fear that some of these misguided brethren are more solicitous for their own supposed welfare and the supposed interests of their own churches than for the glory of God or the welfare of the people. They are afraid to have the people see the light of Present Truth and gain a clear comprehension of the Bible, possibly because they fear that this would reflect upon them as not having properly instructed the people. They seem to know that if the people will read they will be convinced—and if convinced, they will no longer be sectarian, nor pay good money to help to misrepresent God's character and keep the people in ignorance of the true meaning of His Word. This accounts for the wild and fanatical and untruthful misrepresentations of our teachings! They give the people horrible misrepresentations of our teachings to hinder them from coming to a knowledge of the Truth. In three different cities, ministers in this enlightened Twentieth Century have, under one pretext or another, collected our books and burned them after the style of the autodafe of centuries ago. In every case, where this vindictive spirit has been shown, good has resulted. Saner or more honest minds have been led to investigate—just as when, centuries ago, the Bishop of London bought up and burned publicly the Bibles which Tyndale had translated and published.

MAN'S FALL FROM DIVINE FAVOR

"What is man?"—PSALM 8:4.

WE have chosen for our topic on this occasion what we believe is an important, yea, a vital question of deep interest to all humanity: "What is Man?" This great question the Bible alone answers distinctly and satisfactorily, as we hope we shall be able to demonstrate. The answer of Science to our query is at least in one respect right and in full accord with the Bible. Science tells us that man is an animal of the highest order—genus homo. The Bible agrees with this and declares man distinctly different from the lower animals, and also distinctly separate from angels and spirit beings. He is terrestrial, "of the earth, earthy"—he is not spiritual, not celestial or heavenly. The earth, not heaven, was made for his home.

The Bible does tell of man's fall from Divine favor and of his Divine condemnation, but his fall was not from a heavenly condition to an earthly condition, but from an earthly condition of perfection to a dying condition of imperfection. The Bible teaches that if man had not sinned his life would have been everlasting, in earthly perfection, and that his home would have been an earthly Paradise in which he would have enjoyed the blessing and fellowship of his Maker.

The death sentence did not alter or change his nature, but merely forfeited his life and all of his blessings and rights which were dependent upon his life. The penalty was not, "To eternal torment shalt thou go, to suffer eternally at the hands of demons," but, "Dying, thou shalt die;" "Thorns and thistles shall the earth bring forth unto thee;" "In the sweat of thy face shalt thou eat bread until thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." And of the faithful execution of this Divine penalty against the sinner we are all witnesses.—Genesis 2:17; 3:17, 18.

And Yet How Grand Is Man!

As we stood by the ruins of ancient Memphis, where Joseph rose from being a slave to being the Governor, next to King Pharaoh, we were impressed with some of the mighty monuments which persist despite the ravaging hand of time. We said to ourself, What is man? What a king of earth he is, and has been, notwithstanding his deterioration through sin and the fall! As we noted the sculptures of thirty-five hundred years ago we said, Truly the Bible is right when it declares that God made man in His own image—that to man, the highest earthly creature, the great Creator, Himself a Spirit, imparted an impress of His own character and a measure of His own power, so that man really was created a god of earth toward the lower creatures which were put under his care, as his Creator is the God of the Universe.

Our admiration for our race and its skill was greatly enhanced as we thus cogitated. The pyramids, and especially the Great Pyramid of Gizeh, near Cairo, impressed us similarly. When we considered the wonderful accomplishments of that long-ago period and reflected that we could scarcely do more today with our most improved machinery, our appreciation of our ancestors was enhanced, and we said, It would be very difficult for many to accept the modern scientific theory that our forefathers but a short time ago were cousins to the ape.

Some of the temples of India and China similarly impressed us. Athens, too, with its museums of ancient structure, similarly said to us, Truly man in his original perfection must have been created in the image of his Maker! Our visits to Rome impressed upon us the fact that although the work of death has progressed in our race, nevertheless, in a measure the decay of the masses has by Divine providence found compensation; for although we have no Michael Angelo today we have legions who are inspired by his example, and who have copied him with wonderful success, so that today our treasures of art are not only multitudinous but grand beyond those of any previous day.

The great St. Peter's at Rome is itself a treasury of art such as never before was known in the world, besides which all the great capitals of Europe abound with art galleries which illustrate the power of the human mind and the skill of the human hand in the appreciation and execution of the beautiful. And in this connection we must not forget the similar treasures of our home land, America.

Utilities of Our Day.

But, dear friends, you and I are living in a specially utilitarian Age. The skill of humanity has during the last century been turned into a new channel, which is making for us a new world. Instead of the narrow streets and lanes of a century ago, we have broad asphalt avenues and boulevards; instead of ordinary houses of a century ago, our cities are replete with handsome and commodious residences that in comparison are palaces. Beautiful, graceful bridges span our great rivers and serve to consolidate our interests. Wonderful tunnels pierce our mountains and facilitate the movement of luxurious railway coaches. Palatial steamers with regularity connect port with port.

Often of late we have found ourself admiring some of our grand hotels and palatial capitols and engineering feats of bridge work and tunnels, saying to ourself the while, What is man? And then we reflect, If man in his fallen condition has learned gradually to accomplish so much, what may we reasonably expect would have been the ultimate capacity of perfect man had sin not entered into the world, and had the experience of centuries been accumulating in many brains! By now how wonderful a being Father Adam might have been!

Times of Restitution.

Then our mind reverted to the great Creator and the Message He has given us in His wonderful Book, the Bible. We remembered the inspired Message of consolation, that God looked down in pity on us as a race in our fallen condition and that He planned even before our fall for our recovery as a race from the curse, from sin, from death. We hearkened to St. Peter's words of encouragement respecting the glorious blessings to be ushered in by the great Redeemer when at His Second Advent He shall take unto Himself His great power and begin His Messianic reign for the blessing, recovery and uplift of our race. We will remind you of His words, although you are familiar with them. He said, "Times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, who before was preached unto you, whom the heavens must retain until the Times of Restitution of all things which God hath spoken by the mouth of all His holy Prophets since the world began."—Acts 3:19-21.

Ah, God is better than all our fears! During the Dark Ages a terrible nightmare became associated with the glorious Gospel of God's Love and Mercy revealed by Jesus and the Apostles. Under that nightmare we lost sight of all the glorious promises of the Bible and lost our confidence in God because of the terrible propositions declared to us to be His intentions toward our race. True, all acknowledged th hope that a saintly few would attain an eternal weight of glory on the heavenly plane, but all the remainder except the saintly ones, the Elect, were consigned either to a terrible purgatorial fire or to an eternal holocaust of torture. What blasphemies against our God, the God of Grace, we thus unwittingly, undesiringly entertained!

The effect of these teachings in all parts of the world, in every religion, has been to convert man's natural quality of reverence for his Creator into a terrible fear, and this fear has more and more separated us from God and the Bible.

Mankind and the Church.

We are now coming to understand more fully the Bible doctrine of Election, and we see it to be not unjust and cruel as it once appeared, but beautiful and blessed, for both Elect and non-elect. The Divine Plan was, and still is, a universal Plan—a Plan granting universal opportunity to Adam and to all his race for a recovery from the penalty of sin—for a recovery from sin and death to all that Father Adam had in the beginning and which he lost through disobedience, and which Jesus redeemed for him and his race at Calvary, and which all the willing and obedient may have back again at the hands of the Redeemer, if they will, during the period of His Messianic reign.

This is the Restitution which St. Peter tells us God spoke "through the mouth of all the holy Prophets since the world began." And the blessing will not be merely restitutionary, but indeed all the experiences of the present time with sin and sorrow, pain and death will be blessed, helpful lessons for the future—guards against any repetition of the scenes of disobedience against the Divine regulations made for man's comfort, happiness and everlasting joy.

The work accomplished by our Redeemer at Calvary was merely a preparatory one. His death provided the Ransom-price for Father Adam, and hence for all Adam's race who share his condemnation. The work of Divine grace which has progressed since Jesus' death and resurrection is also a preparatory work. During this period of more than eighteen centuries God has been gathering out of the world a special class, willing to pass through specially severe trials and testings of faith and obedience, under the inspiration of certain "exceeding great and precious promises" (2 Peter 1:4)—of a share with Jesus in the Divine nature and glory, honor and immortality.

This selecting work began with natural Israel, and has extended now gradually the world around, gathering from every nation samples and representatives, but all saintly; all in heart, at least, copies of God's dear Son, the Redeemer. With the dawning of the Seventh Great Day—the Day of Christ—this work of electing or selecting a special class of saints to constitute His Bride and joint-heirs in the Kingdom will be complete. Then will begin the salvation of the world—the reclamation or Restitution of the world from sin and death conditions, made possible by the great redemptive work of Calvary.

"Glory In the Highest."

From what we have seen of the Divine provision for man's recovery we grasp the force of the prophetic declaration following the question of our text—"What is man, that Thou art mindful of him—the son of man, that Thou visitest him?" When we think of the greatness of our God, and the littleness of ourselves, even in our best estate, and especially when we think that we are all sinners, we are amazed that our great Creator was mindful of us—mindful of preparing a great Plan of Salvation—willing to provide for our redemption, and making preparation for the Kingdom which is to bless the race! Can we doubt that He who has so loved the world while they were yet sinners will bring His Plan to a glorious consummation? Can we doubt that He will do all that He has promised, exceeding abundantly more than we could have asked or thought?—Ephesians 3:20.

Do not understand us to say that the Bible teaches a universal salvation of our race to life eternal. No, that would be unreasonable. That would imply Divine coercion of the human will, and such a coercion would be contrary to the teachings of the Scriptures—that man is created in God's image and likeness. An essential feature of the Divine likeness in man is the freedom of his will; his body may be coerced or enslaved or what not, but the human will is indomitable, like that of man's Creator.

It is evidently not the Divine intention to destroy the human will, but to educate it—to allow it to develop as a will, along the lines of experience, so that it may be voluntarily submitted to the Divine will because of appreciation of the wisdom of all the Divine arrangements, regulations, laws, etc. The Divine proposition, therefore, is that as all mankind shared by heredity the sentence of death which came upon the first man Adam, so the redemption accomplished by the Second Adam shall be co-extensive with the fall, so that all Adam's race who will do so may return to God and be abundantly pardoned and finally restored to all that was lost in Adam and redeemed at Calvary.—Matthew 18:11-13; Luke 19:10.

And what, you ask, will be the fate of those who wilfully, deliberately, persistently, intelligently resist the Divine will and refuse the glorious opportunity of Restitution? The Bible answers that all will be on trial for life eternal or for death eternal, and that those who refuse the conditions of heart loyalty and obedience will bring upon themselves afresh the sentence of death. But this second sentence will differ from the first, not in the kind of punishment, but in the duration thereof.

The first or Adamic death God from the first foreordained should be set aside, and from the very beginning He made preparations for the Lamb of God to take away the sins of the world, and to consequently make possible for our race a resurrection from the dead and a further opportunity or trial for everlasting life. Wilful sinners under the light and opportunity of the New day, when condemned to death, will die no more thoroughly than before, but their death will be a hopeless one; no Redeemer has been apportioned for them and none will be apportioned; no redemption for them will be effected and no resurrection will be granted. As St. Peter declares, they shall perish "like natural brute beasts made to be taken and destroyed."—2 Peter 2:12.

WHAT IS THE SOUL?

A postal request to the Editor will secure a free copy of this paper in which this interesting subject is treated in a manner sure to satisfy.

CHIEF OR FIRST RESURRECTION

"The rest of the dead lived not again until the thousand years were finished. This is the First Resurrection."—REVELATION 20:5.

THE resurrection of the dead seems to be the most difficult thing in the Bible for the worldly-minded to grasp by faith. This must be because the human mind instinctively realizes the majesty of the Power and Wisdom necessary to the reproduction of the same individuality which lived and thought centuries ago, before passing into the silence of the tomb. The Bible makes no denial of the stupendousness of the resurrection miracle—so far beyond the wildest flights of human imagination—it confesses this and calls upon us to exercise faith in the great Creator, the Omnipotent One, whose greatness we can but feebly sense and surely cannot comprehend.

Hence, the doctrine of the resurrection of the dead, from its first announcement in the Scriptures, has called for the strongest faith on the part of believers and has excited the general resentment of unbelievers, who seem to find it easier to believe anything else respecting the dead. Undoubtedly this is the reason why so many who give evidence of general intelligence accept the absurd theory that when a dog dies he is dead, but when a man dies he is more alive than ever.

These properly claim to hope for everlasting life, but not having faith enough to believe in the Divine power to perform the resurrection of the dead, they are driven to the theory of Plato. Indeed, who has not heard Plato quoted by ministers and other learned men when discussing the future life? They do not quote Jesus and the Apostles, because the explanations of Jesus and the Apostles are all to the contrary, proving that the dead are **dead,** and that the only hope of a future existence is by a resurrection.

Jesus' Answer to the Sadducees.

Note the answer of Jesus to the Sadducees of His day, who, we are told, specially denied the resurrection of the dead. Jesus answered, "That the dead are [to be] raised was shown to Moses at the burning bush," when God's message was, "I am the God of thy fathers, the God of Abraham and the God of Isaac and the God of Jacob." (Luke 20:35-38; Acts 7:32.) Jesus commented that God would not declare Himself to be their God if they were dead in the absolute sense that brutes die. Jesus' argument was that the fact that God still recognized them as persons while dead implied that their souls merely slept and will be granted a resurrection of the dead, in God's due time and in better bodies—under more favorable conditions than those under which they died.

We remember that St. Paul's letters and sermons abound in references to the dead. We call to mind his great resurrection chapter (1 Corinthians 15), in which he declares that "As all in Adam die, so all in Christ shall be made alive—every man in his own order." (Verses 22, 23.) He does not say that every man **is alive,** but that they shall be made alive in the resurrection. The intermediate state he declares is a sleep, from which, by Divine arrangement through Jesus, they will all be awakened in the resurrection morning, at and after the Second Coming of Christ.

We remind you afresh of his positive statement that if there be no resurrection of the dead, then all whom we have supposed have fallen asleep have perished. (Verses 16-18.) But that God is able to raise all the dead he declares is demonstrated by the fact that He raised up Jesus from the dead on the third day; and so likewise on the Third Day of a larger scale—the third thousand-year Day from the time Jesus was raised—God will raise up all those who have died because of Adam's sin.

That Third Great Day, the Millennium, will be the Great Seventh Day (from man's creation) or Sabbath. Our Lord gave Himself a Ransom-price in the Fifth Day, from which the Seventh would be the Third Day, the Day of the world's resurrection—"the last Day"—the end of the present Week of 1000-year Days in which sin and death have reigned, ushering in the glorious Epoch when God's will shall be done on earth as it is done in Heaven.

The Chief Resurrection.

The tenor of all the Scriptures is that the Church alone will participate in the First or Chief Resurrection—the world in general will have no share in it. Hearken to Jesus' words on this subject, and note their explicitness of statement to the effect that all who participate in this First Resurrection will be the elect overcomers of this Age, and they will be the Royal Priests, or Priestly Kings, of the next Age, in which the world will be dealt with and, so far as willing, uplifted from sin and death. He says, "Blessed and holy are all they that have part in the First Resurrection; on such the Second Death hath no power; they shall be priests unto God, and unto Christ, and shall reign with Him a thousand years."—Revelation 20:6.

The word in this text rendered **first** signifies **chief, foremost, superior.** It will indeed be first in order of time, too; but the particular thought is that it is superior. Its superiority rests in the fact that all who share in its blessings will not only attain life, full, perfect and everlasting, but additionally they will receive life on the highest plane, being made partakers of the Divine nature, by the "change" which this resurrection will bring to them. —2 Peter 1:4.

The sharers of this resurrection will not only receive everlasting life, but more, they will thereby be made death-proof—immortal in the Bible sense, in which it is declared that God alone hath immortality. God has also given immortality to our Redeemer in His resurrection, and has promised the same to the Elect Church, the Bride, the Lamb's Wife, in this First Resurrection. Aside from these, so far as the Bible teaches, this special kind of immortality goes to no other creatures in the Universe.

Even angels, both the holy and the fallen, possess only the ordinary immortality known as everlasting life—an immortality or deathlessness dependent upon the Divine pleasure and supported by necessary elements of Divine provision. The Church, on the contrary, sharing in this Chief Resurrection, will possess inherency of life, the same kind of immortality possessed by Jehovah Himself.

From the context it will be seen that none will participate in this Chief Resurrection except such as shall successfully pass their trial and be accounted worthy of joint-heirship with Messiah in His glorious Kingdom, for it is distinctly stated that they are to "reign with Him a thousand years."

Sharing "His Resurrection."

From what we have seen it must be evident to all of us that to gain a share in this Chief Resurrection is to gain the great Prize held out before us in the Gospel Age—the Prize which our Lord referred to as the "Pearl of great price," for which a man would be well justified in selling all that he has that he might purchase it.

It will be admitted on all hands that the great Apostle Paul is represented amongst the loyal ones who sacrificed every earthly interest, aim, hope and ambition that he might attain the Kingdom blessings and joint-heirship with Christ. We are therefore deeply interested in St. Paul's words respecting his hope, his sacrifice and his anticipation of attaining a share in this better resurrection, which he styles "His Resurrection"—namely, the resurrection of Christ.

The Scriptures continually maintain the thought that Jesus is the "Head of the Church which is His Body," and that these saintly Elect constitute the members of His Body. Carrying out this figure, the whole Body, all the members, should share in the same resurrection as that experienced by the Head—the Redeemer. And to this the facts agree. More than eighteen centuries ago our Lord Jesus was raised from the dead by the Father's power.—1 Corinthians 6:14.

St. Paul declares that because of His obedience in carrying out the Divine Program as our Redeemer—even unto death—"Therefore God hath highly exalted Him, and hath given him a name [honor, station] above every name [except His own—He is excepted], that at the name of Jesus every knee should bow, both of things in heaven and things on the earth." (Philippians 2:9, 10.) Hence saints must all be changed from earthly to heavenly nature, because "Flesh and blood cannot inherit the Kingdom."

It seems a long time indeed between our Lord's resurrection and the resurrection of His Mystical Body, the Church class (Colossians 1:18, 24), but the period is long only from our limited human standpoint—not long from the Divine standpoint, in which a thousand years are as one day. (2 Peter 3:8.) He who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, will bring us also [from the dead] by Him," and with Him, as members of His Body.

It is to this that St. Paul refers, saying, I count all [earthly] things but as loss, . . . that I may win Christ [win a membership in His glorified Body—in the Kingdom class], . . . that I might know Him and the power of **His resurrection** [that I might experience that great power of God which in the Redeemer's case lifted Him not only out of death, but to the very highest plane of existence, the Divine nature, with its glory, honor and immortality], . . . being made conformable unto His death, that I might share also in His resurrection.—Philippians 3:7-11.

Oh, the Apostle gives us the key to his hopes; he did not hope that the Heavenly Father, who had required of Jesus a manifestation of His loyalty unto death before He would crown Him with immortality at His own right hand—he did not expect that this same God would give him a share in that great glory and honor, except as he should have the mind of Christ and should demonstrate similarly his loyalty to the extent of his ability in being conformed to Christ's death.

There is a lesson here for us. It is in vain that we shall hope to share the Master's glory if we fail to share His loyalty, His ignominy—to be dead with Him to the world, its praises, its ambitions, its rewards. "If we suffer with Him, we shall also reign with Him." And the only way to enter into that reign of glory will be through the power of "His Resurrection"—the Chief [First] Resurrection.

"But the Rest of the Dead."

The statement of our text that the rest of the dead will not live until the thousand years of Christ's reign are finished has proven a stumbling block to many who have studied too superficially. Let us not forget that the Spirit does not reveal the deep things of God, except to those who search for Truth "as men search for silver"—patiently, persistently, delving deeply.

It is very easy for all to grasp the thought that Messiah's Kingdom is to last a thousand years, and that all who shall be alive at that time, all who shall be born during that period, will participate in the wonderful blessings and privileges which it will bring to the human family. They are ready, too, to admit the reasonableness of giving an equal opportunity to those of our race who have gone down into death with either no knowledge of Christ, as was the case for four thousand years, or with the too limited knowledge to benefit them, as has been the case during the past two thousand years, and today, only this text respecting the "rest of the dead" stands in their way. We shall be glad if our words through the press shall reach many who have been perplexed by this Scripture.

It is not necessary for us to set this Scripture aside, even though all Bible scholars know, or should know, that this portion of Revelation 20:4, 5 which relates to "the rest of the dead which live not again until the thousand years are finished" is spurious—that it is not found in any of the old Greek manuscripts. It is supposed that it got into the text, not through any desire to corrupt the same and falsify the record, but that in the days when the manuscripts were copied by pen, some copyist made this memorandum on the margin of his manuscript as a helpful thought, and that other copyists, using his manuscript, supposed it to be a part of the original and incorporated it in the text.

However, the additional words are in no sense in conflict with the facts, which are these: Adam, created in his Maker's likeness, perfect, was alive in the sense that he enjoyed perfection of life and that he had a right to a life everlasting, except as he should forfeit the same by disobedience. The moment he disobeyed God's command he came under the sentence of sin, namely, death. From that moment onward he was judicially dead, even though the dying process lasted for more than nine hundred years.

Similarly, all of his posterity, from the Divine standpoint, are dead, "children of wrath." Jesus carried out this same thought in His teaching, saying, "Let the dead bury their dead." Only those who have accepted Him as their Life-giver are even reckonedly considered alive, from the Divine standpoint.

And so, during the thousand years of Messiah's reign, "All in their graves shall come forth," "every man in his own order"; but they will still be, from the Divine standpoint, judicially dead—without the right to everlasting life. The work of the Lord Jesus, as the Great Prophet, Priest, King and Judge, and the Church with Him, will be the instruction and assistance of these for their gradual uplifting out of sin and weakness and imperfection—toward perfection—toward acceptance with God—toward everlasting life. Such as reject the assistance offered will die the Second Death. Such as avail themselves of the blessed privileges of that time will attain human perfection. But still they will not have everlasting life accorded to them. They will merely be in a good, suitable and ready condition for God to grant them everlasting life, if they shall stand His tests.

The tests for eternal life will come at the close of the Messianic reign—when the great Mediator between God and men, having accomplished His work of restitution of the race, shall deliver over everything into the hands of the Father—the hands of Justice. Everlasting life will not be given as a matter of mercy, but as a matter of justice—to those who will demonstrate their loyalty and worthiness of everlasting life. The mercy of God will be exercised in the bringing of them to this condition, where perfection in word, deed and thought will be possible.

The great temptation which will then come to all the world, through the loosing of Satan—the temporary permission of evil in the world—will demonstrate which of these resurrected from the dead God can approve and consistently grant the great gift of eternal life. All those who fail in their trial will be destroyed with Satan in the Second Death, while all who prove their loyalty will be acknowledged worthy of everlasting life.

Thus the rest of the dead, aside from those now on trial, the Church class, will not live in the full sense of Divine recognition as worthy of everlasting life, until the thousand years of Messiah's reign shall have ended.

But, beloved brethren, much as we are interested in the glorious blessings that the Messianic Kingdom shall bring to the world of mankind, the Lord wishes us to be specially interested in the glorious opportunity and privilege which He has accorded us of having fellowship with our Redeemer in the suffering of this present time, and being counted worthy to share with Him in the glory which shall follow—into which the faithful will be ushered by the power of the First Resurrection.

DEPART AND BE WITH CHRIST.

Ah, says one, I have great faith in St. Paul, and I remember his words: "I am in a strait between two things: having a desire to depart and to be with Christ, which is far better." If St. Paul expected to depart and be with Christ, why is it not reasonable to suppose that he did so, and that all others, at least of the saintly, at death so depart and pass at once into the presence and fellowship of Jesus?

Such a misunderstanding of St. Paul's words and thoughts are excusable in view of the general trend of Christian thought on this subject for centuries, and in view of the error made in this case by the translators. We are not faulting the translators, because they had the erroneous thought firmly embedded in their minds and presumably were trying to make the Apostle here say what they conscientiously thought he ought to say.

But what we are interested in knowing is, What **did he say** on the subject? Let us read the Apostle's words critically. He was in a strait between two things—whether he would prefer to live and suffer further for the Truth's sake, and assist the brethren, or whether he would prefer to die and rest from his labors. Between these two positions he had no choice. But there was a third thing—and if this had been a possibility he would have had no difficulty in deciding—he had a real, positive desire respecting it; neither of the things which were possible to him would have stood in comparison at all, this third thing would have been so desirable.

Now what was that third thing? It was not to live and suffer and help the brethren, nor was it to die and be at rest from his labors. The third thing, according to a literal translation, is expressed thus: "I have a desire for the **returning,** and being with Christ, which is far better"—far better than either living under the present trying conditions or dying, sleeping, resting and waiting for the Kingdom.

But, says one, by what authority do you render the word **depart** by a word of very opposite meaning, namely **return.** We answer that we give this rendering on the authority of the Greek text. The Greek word is **analusai;** it is found in another place in the Bible, and there it is rendered **return.** In this other case there can be no question as to the proper translation.—See Luke 12:36.

THE CONCEITED DOOR-KNOB.

Said the door-knob to the door: "Please let me go, I beg, implore. I'm tired of swinging here with you, from day to day, the decades through.

"I'm handled by the rich and great; for me all classes pause and wait; and when I turn, you open wide; but if I'm still, you still abide.

"To me it then is clearly plain, for me to travel would be gain. I'd see the world; I'd get me fame; I'd have renown, and honored name."

The door replied, with patient smile: "You'd better bide with me awhile; 'Tis here you are of greatest use; Away from me you'll find abuse."

"Don't be alarmed," the knob replied, "for me, all doors will open wide. The rich, the poor, the small, the great—all on my motions meekly wait."

"Well, be it so," the door replied, "but when you've fallen from my side, you'll find your fancied greatness o'er, and wish to be with me once more."

The knob fell off with rattling sound, and tumbled helpless to the ground. Nor rich, nor poor, nor high, nor low, cared where the poor door-knob should go. The door-knob soon with sorrow learned that door-knobs, out of place, are spurned. His pride and fancied greatness o'er, he wished himself back on the door.

'Tis only those who keep their place, and do their work by help of grace, who can be counted great at all. Pride always goes before a fall.—T. H. Jeys.

FREE LITERATURE!

Send postal-card request for free copies of this paper. Some of the interesting subjects you may have for asking are:

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The Rich Man in Hell.
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Spiritism is Demonism!
Our Lord's Return.
Which is the True Gospel?
The Handwriting on the Wall!
Social Conditions Beyond Human Power.
The Battle of Armageddon.
Where Are the Dead?
What Is the Soul?
Prince Lucifer of Old, Now Prince of Demons.
The Most Precious Text.
The Sabbath Day.
Responsibility to Creeds.
Missionaries in China.
Purgatory Fires! Not Now, but Soon.
The Lost Key of Knowledge.
A Famine in the Land.
Cardinal Gibbons' Sermon.
Immortality of the Soul.
Do You Believe in the Resurrection of the Dead?
Some Foreign Mission Facts.

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Religious and Scientific Gleanings

SAY COLLEGES TEACH HERESY.

Baptist Minister Gives Up Church to Organize Crusade Against Toronto Higher Critics.

Toronto is to have another alliance. This time it is to suppress higher critics in Toronto University, Knox College, and McMaster.

The promoters declare that McMaster teachings are heresy, that the Scriptural tuition at Knox is destructive, and at Toronto University poisonous.

McMaster graduates are using vigorous language in expressing their opinion of Rev. W. F. Roadhouse's new role as organizer of the new alliance. Rev. Mr. Roadhouse recently gave up his Baptist pastorate to ally himself with the critics of the Biblical teachers of the universities.

The new organization is to be called "The Alliance of Bible Crusaders."

The first object of the crusaders is to be "withstanding the present widespread drift from the old foundations, and the belief in the Word of God."

"All interested," can become Alliance Bible Crusaders by paying a fifty cent annual membership fee.

The movement is declared by one prominent McMaster man to be "abnormal." Another McMaster graduate said: "This thing is very unfortunate." —Toronto World.

NEW ALASKA IS MAKING.

Volcanic Action to Replace Behring Sea With Land, It's Said.

Permanent alteration in the climate of the Alaskan coast, through shifting of warm ocean currents by lifting of the sea bottom, the opening of new fishing banks of unestimated value, and the eventual closing of Behring Straits, owing also to a rise in the floor of the sea, are among the scientific probabilities now being investigated as the result of the eruption of Mount Katmai.

Various geological parties, and men from several revenue cutters, are exploring the bottom of the sea to determine how far submarine geography has been changed. So far as the earth's surface is concerned, the eruption is beneficial, the volcanic ash already **having stimulated plant growth.**

Geologists assert that the tops of submerged mountains which form the Aleutin mountains, are rising steadily, through pressure on the sea bottom from enormous amounts of sediment, and after eventually cutting off Behring Sea, will continue to rise until what is now the **sea will be replaced by a great sweep of land.**

A large number of government scientists have sailed from Seattle for Seward, there to take passage for Kodiak. "There shall be no more sea."—Bay City Times.

"O GLORIOUS DAY."

"Thou hast been faithful—
Thou hast borne the cross,
The thorns have pierced Thy feet;
But now the night is past—
The day has come—bright,
Glorious Day of endless joy and love.
The trial time hath proved thee true
And thou art safe, Beloved,
In Thy Father's home.

"O glorious Day, for thee we long!
We will be faithful, will the
Burdens bear, sustained by grace Divine.
In meek submission to Thy holy will,
Dear Lord, by faith we clasp Thy hand,
As side by side we tread the Narrow Way,
And wait—for it will surely come—
Some day, some dear, sweet day;
O, tarry not too long!"

"WHERE ARE THE DEAD?"

This article was published in a recent issue of THE BIBLE STUDENTS MONTHLY, Vol. 5, No. 3. The interest aroused and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free upon receipt of post-card request.

ANCIENT GARDEN OF EDEN

ARABIA THE CRADLE OF MANKIND

"As all in Adam die, even so all in Christ shall be made alive; every man in his own order."—I CORINTHIANS 15:22, 23.

ARABIA is accredited with being the ancient Eden, eastward in which was the specially prepared Garden wherein our first parents had their trial—not for a reward of Heaven or a punishment of eternal torment, but for a reward of everlasting life under perfect earthly conditions, or for a penalty of death. Here man, created "very good," in the image of his Creator, sinned and became subject to the penalty of sin—"The soul that sinneth, it shall **die.**" Here also is Mount Ararat, on which the Ark rested after the Flood, and from which came forth the family of Noah to people the earth afresh. Thus was Arabia twice the Cradle of mankind.

Here is the fertile Mesopotamia, which Father Abraham left at the Divine invitation, to sojourn in Palestine to the north, under promise to become the heir of Divine favor, the father of the faithful, whose now glorified Seed, the great Messiah, has already redeemed the world and is yet to take the Throne of earth and, during the thousand years, conquer sin and death and lift up from degradation and the grave Adam and his race.

This is the same Arabia made famous by the tales of the Arabian Nights, and where also is the tomb of Mohammed, whose followers rival in numbers the followers of Jesus, and still trust in the promise made to Abraham, and, like the Jews, wait for the glorious appearing of Messiah. Like the Israelites they are blind to the fact that, before Messiah could bless and heal and uplift the world, it was necessary that He redeem them with His own life, and select from amongst men a spiritual class to be His Bride and Joint-heir in His glorious Kingdom.

And now as the Day draws near that the Curse shall be lifted from the world, when "the wilderness shall blossom as the rose" and "the solitary place shall be glad," we behold this land of the most ancient civilization awaking. The ruins of its ancient cities, Nineveh and Babylon, are yielding to modern research the records of thirty-five hundred years ago, while modern engineers and modern capital are at work upon vast irrigation schemes costing millions of dollars which they tell us will make that land fruitful and fertile as the Garden of the Lord. Are we not thus witnesses of the beginning of the long-promised "times of restitution of all things which God hath spoken by the mouth of all the Holy Prophets since the world began"?—Acts 3:19-21.

Redemption by His Blood.

When could we more appropriately consider the Divine provision for our race than when considering this land, the Cradle of our Race, where the fall took place, where the ruin began which has filled the earth with sin, selfishness, sorrow and dying? Ah, surely we greatly erred when we supposed that a greater penalty for sin was needed or intended by our Maker than the penalty we are experiencing! What more could man lose than our race as a whole has lost? Created in relationship with God as a son and heir of the appropriate blessings of the Almighty Father, Adam and his race lost that precious relationship—lost Divine favor, Divine communion, Divine care, and were plunged into death condemnation as strangers, aliens, convicts, tarrying in life merely to fulfil the verdict, "Dying, thou shalt die."

How sternly Divine Justice held to that verdict! How relentlessly, how pitilessly the forces of nature were allowed to play havoc with man in earthquakes, drouths, famines, pestilences and hereditary diseases! For more than two thousand years the great Heavenly Parent showed mankind only His Justice and naught of His Love. And then the first declaration of the Gospel—the first mention that Divine favor would yet rescue mankind from the reign of sin and death—was made, not publicly, not to all of the race, but merely to one man—the friend of God—Abraham. To him it was disclosed as a secret that the great Creator, although permitting Justice to hold full sway in a relentless exhibition of Divine wrath against the sinner, had a loving purpose in His heart which would yet find expression and include all the human family in the blessing it would bring. How astonished we are to learn of such

"A wideness in God's mercy,
Like the wideness of the sea!"

But God gave Abraham words only, "Wonderful words of life"—that in him and in his posterity eventually all the families of the earth should be blessed. But there was not a sign of change so far as the Divine dealings were concerned. Sin and Death were still allowed to reign, and their reign has continued century after century since Abraham's day. Doubtless it was because God foreknew that approximately four thousand years would intervene before the blessing of the world, that He added His Oath in corroboration of His promise. St. Paul tells us that He so did in order that by these two immutable, unchangeable things—the Word of God and the Oath of God—we, who by faith are become the Spiritual Seed of Abraham, might have strong consolation—we "who have fled for refuge to lay hold upon the hope set before us" in that Gospel Message which God gave to Abraham.

"Israel Hath Not Obtained."

Centuries passed. Abraham and Isaac and Jacob, to whom that promise was successively made, all died; and Jacob on his death-bed handed down the gracious inheritance of the wonderful Promise to his twelve sons, who there became the nation of Israel. The foundation of Israel's hopes as a nation is that Promise made to Abraham, in which they still trust. The spectacle of a faith triumphing for four thousand years is a glorious one, and it will shortly have its reward.

In due time, at Mount Sinai, God entered into a Covenant with the children of Israel, by which He agreed to bless them and to fulfill in them the Abrahamic Promise that they, as Abraham's seed, should bless all the nations of the earth. The only condition connected with the promise was that they were to show their fitness to be the Divine channel of blessing to the world and their obedience to the Divine Law which was delivered to them on two tables of stone. Full of joy and faith the Israelites obligated themselves thus.

Ah! much they knew not. They did not realize their own weakness and imperfection through the fall and their inability to fulfil the Divine requirements, the spirit of the Law of their Covenant. They soon found that while the Law said, "He that doeth these things shall live," they were not able to do those things; and therefore they were all dying like other men. Had God deceived them and entrapped them? No. God's proposition was simple enough. He was merely teaching them a great lesson—that sin as a disease had taken hold upon humanity, and that, however willing they might be, all were weak and perverse in the flesh and unable to fulfil their good intentions.

Israel's Promised Deliverer.

As a consolation God assured Israel that He would send the Deliverer, One still greater than Moses who had delivered them from the Egyptian bondage. This greater Deliverer would deliver them from the greater bondage of sin and death, so that they would be able to obey the Divine Law and be used of God in blessing and instructing other nations. This Greater than Moses they were assured would inaugurate a New Law Covenant, based upon better sacrifices than the blood of bulls and goats, a He was known to them as Messiah, the Messenger of the New Covenant. In Him, therefore, they came to hope; for Him they waited; in the prospect of His coming they delighted.

But although the Law Covenant made nothing perfect—although it did not accomplish the thing Israel had hoped, it did accomplish much. It served to lift that one nation, religiously, high above all the other nations of their day, so that when the time came for God to send His Son into the world to be man's Redeemer—to die, the Just for the unjust, for man's reconciliation, as the Atonement for his sin—at that time there were a few thousand saintly Jews who waited for the consolation, the comfort, the blessing which God had promised them through Messiah—release from the bondage of sin and death.

Thus the Law was a pedagogue, a servant, to lead the Israelites to the Great Teacher; and at Pentecost and subsequently, several thousand of them thus led entered the School of Christ—to be His disciples, to walk in His steps, to suffer with Him and later on, in due time, to reign with Him.

Moreover, during the sixteen centuries between Moses and Jesus a saintly class was manifested, all of whose names are written in the book of God's remembrance. It is not theirs to be the Bride of Messiah; it is not theirs to be counted in as members of the Body of Christ, which is the Church, for those members all followed the Head, none of them preceded Him.

These Ancient Worthies were not begotten of the Holy Spirit to a new nature, to be new creatures in Christ, but "They had this testimony that they pleased God." They have the Scriptural testimony, therefore, that they shall be accounted worthy of "a better resurrection" than the remainder of mankind, although their resurrection will not be with the Bride of Christ—will not be the Chief Resurrection, to spirit nature, spirit bodies, etc. Those Ancient Worthies will come forth from the tomb after the completion of the Church, after her establishment in glory. They will come forth perfect men, of human nature, the image and likeness of God in the flesh, as was Adam. Great will be their degree of honor as they shall be used of Messiah as "princes in all the earth," for the blessing of Israel and all of every nation, people, kindred and tongue.

Abraham's Seed the Elect.

But Abraham was to have a still higher Seed, numerically less, for it is written, "Thy Seed shall be as the stars of heaven, and as the sands of the seashore." That superior Abrahamic Seed "as the stars of Heaven," a Spiritual Seed must be developed and glorified first, before the blessing can come to his earthly seed.

St. Paul, explaining the situation, says that the Law Covenant was added to fill up the time between Abraham and the proper time for the Spiritual Seed, The Christ. It "was added because of transgression"—because sin had abounded in the world and so degraded humanity that it was necessary to lift up as a standard of righteousness the Law of the Ten Commandments, to take the place of the Divine Law which was originally written in Adam's character. When he was created in the image and likeness of God Adam needed no Tables of Law to teach him right from wrong, even as God needs none.

St. Paul explains further, saying, "Israel hath not obtained that which he seeketh for, but the Election hath obtained it, and the rest were blinded." (Romans 11:7.) Israel desired to be the Bride of Messiah—to have the very choicest blessings which God had to give. And Israel got that **so far as its people were prepared therefor.** The "Elect" obtained it—a remnant of Israel, numerically small as compared to the whole, were found upon test to be "Israelites indeed in whom was no

(Continued on 2d page, 2d column.)

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"MIRACLE DISPUTE ALL TOMFOOLERY" SAYS HALL.

Bolton Hall, counsellor-at-law, of No. 29 Broadway, and son of the late Rev. Dr. John Hall, minister of the Fifth Avenue Presbyterian Church, has written a letter to the Synod of New York, in connection with what he calls "the question of the admission to the ministry of two candidates who disavowed belief in miracles, was decided in favor of one and against the other."

"We are Presbyterians," the letter reads, "mostly the descendants of hard-headed, reasoning Scotch people, but we do not realize, I think, how ridiculous we seem to the average man of common sense in disputing about such questions as the story of 'Jonah and the Whale,' 'The Resurrection of Lazarus' or 'The Virgin birth of the Savior.' There are numbers of persons who accept these things as true—no one really believes them.

"But whether the miracle tales be true or false is of no consequence whatever. No reasonable man now supposes that any one's salvation depends upon whether he deemed the evidence of a miracle sufficient or not. The object of Jesus's coming was 'to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound'—and to teach men to love one another.

"If a poll were taken of yourselves it would be found that hardly a fraction of our own ministers under forty would say that they believed in miracles. Separately, we cannot say to the congregations that we do not believe, because it would be used as a handle of offense by captious members. It is true that our church is not gaining in proportion to population, and it is true that heretical bodies who deny the miracles are gaining. Let us have done with this tomfoolery of dogmas as a means of salvation and get down to the serious business of life which is to help mankind to live."—N. Y. American.

WHOLE WORLD MAD IN FEW CENTURIES, SAYS DR. WINSLOW.

There will be more lunatics in the world than sane people 300 years hence, was the prophecy made by Dr. Forbes Winslow. This prophecy is based upon the present rate of the growth of lunacy as revealed by recent returns.

Dr. Winslow expressed strong disagreement with the statement made at the Eugenics Congress by Dr. Mott, to the effect that the increase in lunacy was more apparent than real, and told a press representative that in making such a statement Dr. Mott apparently referred to London only. Dr. Forbes Winslow said that from his knowledge of the progress of lunacy in all parts of the world he had come to the conclusion that "we are rapidly approaching a mad world." He added:

"In every part of the world civilization is advancing, and so insanity is also bound to advance. There were 36,762 registered lunatics in 1859, but 135,000 at the present day. That shows the alarming increase.

"If Dr. Mott's theory is accepted, we shall wake up when it is too late to prevent a further increase. What happened to the pauper class in London, as an alleged proof against the real increase of lunacy, was very much beside the question, taken as a whole. Fifty years ago there was one lunatic in 575 of the population, but now one in 236. At that rate of progress," he said, "in 300 years' time there would be more lunatics in the world than sane people."—Exchange.

MINISTERS NOT PREACHING GOSPEL

Religious circles were aroused over the address of William Lyon Phelps, head of the English department of Yale, scoring clergymen for preaching too much about politics.

"The main difficulty with the church to-day," said Mr. Phelps, "is that the people in the pews do not have the gospel preached to them.

"Clergymen ought to learn that the chief duty of a preacher is to hold forth Christianity and not discourse on sanitation, political economy or literature.

"The clergy are afraid to preach Christianity, partly because they do not believe in it and partly because they are afraid it won't 'draw,' so they substitute lectures on politics and socialism for the preaching of the gospel."—Exchange.

(Continued from 1st page, 4th column.)

guile"; and these became the nucleus of Messiah's Bride class.

Gospel Preached First to Jews.

That every "Israelite indeed" might be found, the Gospel Message at first was exclusively theirs, and the first Gentile convert, Cornelius, was not admitted to Divine favor in this respect until three and a half years after the cross. Yea, still later, when the Apostles preached the Gospel to every creature, to people of every country and nationality, as well as to the Jew to whom it was originally confined, they still gave the Jew the preference up to the year A. D. 70, when the Jewish polity perished. St. Paul declared this publicly to the Jews, saying, "It was necessary that the Gospel be preached first to you, but seeing ye count yourselves unworthy of the grace of God, lo, we turn unto the Gentiles, for thus it is written in the Prophets."

We see, then, that the nucleus of the elect Church which should become the Bride of Christ at His Second Coming was Jewish, and that God's favor to the Gentiles was His permitting of them to come in and fill up the foreordained number of the elect Church, though only after all worthy Jews had been called and accepted. And now, as Jesus foretold, the Gospel or good news of His coming Kingdom is being preached in all the world "for a witness," to gather from every nation, people, kindred and tongue the saintly ones to be sharers with the Jewish nucleus in the great honor of becoming Messiah's Bride and Joint-heir. We are to clearly distinguish between the **witnessing** of these matters amongst all nations, for the gathering out of an "elect" few, and the blessing of all nations under the Kingdom which will come later on. A failure to see this has caused confusion in many minds.

Heirs of the Promise.

We must never lose sight of the kernel of this Gospel Message. The ultimate blessing of the Messianic Kingdom, through the Seed of Abraham, will be to all the families of the earth, but, previously, the Divine work is the **calling** of the Seed of Abraham, which is to do that work of blessing. The promise was not made to all the families of the earth but to Abraham and his Seed. Hence the heirs of the promise are not all the families of the earth, but the Seed of Abraham.

To the saints of Galatia, who had been Gentiles but had accepted Jesus and were trusting to become joint-heirs with God's dear Son in His Messianic Kingdom, as members of His Bride Elect, St. Paul writes, "If ye be Christ's then are ye Abraham's Seed, and **heirs** according to the Promise." (Galatians 3:29.) How strange that we should have lost sight of this great inheritance! With our Lord, as Abraham's Seed, we shall inherit the earth; as it is written, "I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."

No wonder the Apostles frequently reminded the brethren of this great inheritance which God has in reservation for the faithful. No wonder one of them writes, "All things are yours, for ye are Christ's; and Christ is God's"! Adam and his entire race are to be turned over to Christ Jesus the Redeemer—purchased by His precious blood. Then we, as His Bride Consort, are to share with Him that great inheritance, and to co-labor with Him in bringing order out of present confusion. Satan is to be bound; all the forces of darkness are to be overthrown and restrained. The light of the knowledge of God, as a glorious Sun of Righteousness, is to arise; and its healing beams are to flood the earth, carrying with them life, peace, joy, rest—to the Jew first, but eventually to every nation, people, kindred and tongue.

THE ORIGINAL KINGDOM TO BE RESTORED

*"And thou, O tower of the flock, * * * unto thee shall it come, even the first dominion"—the kingdom.*—MICAH 4:8.

AMONG the many internal evidences proving the inspiration of the Bible, by the harmony of its teachings through various pens during thousands of years, is its persistent testimony respecting the Kingdom of God. The record of Genesis is that Adam was created in the image and likeness of God and given the dominion of earth. David prophetically repeats the story of man's original endowment with the dominion of the earth and all the lower creatures, saying, "Thou hast made him but a little less than angels and hast crowned him with honor and glory; Thou madest him to have dominion over the works of Thy hands." Psalm 8:5, 6. The superiority of man over the lower creation is intimated in the narrative of all the creatures passing before Adam and receiving their names—evidently being fully under his control, not merely by brute force, but by that subtle mental force which is so nearly obliterated in our day through the fall, but which to some extent is still manifested.

"The Purchased Possession."

The Scriptural narrative, after pointing out man's loss of life and loss of the dominion of earth, consistently points out also the necessity for a general redemption—first of all, man's redemption from the power of the tomb, from death, and secondly, the redemption of his inheritance, the dominion of earth, "all that was lost." Our Redeemer at His First Advent, we are told, came to seek and to save that which was lost—man and his dominion. We have already seen how the man Christ Jesus became the Ransom for the man Adam, giving a life for a life. And this purchase of Adam's race included with it all the rights and privileges, honors and dignities, which were lost through the fall. Thus the Apostle sums up the work of our Lord Jesus, declaring to us that what God's people already enjoy of the Holy Spirit of promise is the "earnest (payment) of our inheritance until the deliverance of the purchased possession." (Ephesians 1:14.) Everything that was purchased by the great Logos, the Son of God—who by taking our nature became our near kinsman—all this is to be, in God's due time, we are informed, restored to mankind. Thus the Bible account opens with the narrative of our loss of Paradise and of life and of the dominion of earth, and concludes in Revelation with the symbolical pictures of Paradise restored to all the worthy of the race through Him who loved us and bought us with His precious blood.

The Theme of the Old Testament.

When our eyes open to the matter we see readily that the central theme of the Old Testament prophecies is the restoration of this original Kingdom lost by Adam's disobedience. This is the substance of the great Oath-Bound Covenant made to Abraham: "In thy Seed shall all the families of the earth be blessed."

It seems remarkable that in our day the subject of the Kingdom of God should be so completely overlooked by the Lord's people in general, when, every time we refer to the words of our Lord, we should be struck with His frequent references to the Kingdom, the Kingdom, the Kingdom! Not only were the disciples sent forth to announce the Kingdom, and Himself as the King, but a large proportion of our Lord's parables related to the Kingdom, and illustrated various features connected with it and its establishment.

The Kingdom that was preached to the Jews was the privilege of being associated with Messiah as subordinate kings, princes, priests, in the great work that the Kingdom was to accomplish in the blessing of the whole world. We all know the result of that preaching, that not many received it—only a few; and that the Lord, in so many words, cast aside that nation which previously had been His peculiar people, saying, "Behold, your house is left unto you desolate. For I say unto you, Ye shall see Me no more until ye shall say, Blessed is He that cometh in the name of the Lord."—Matthew 23: 38, 39.

A Royal Priesthood, a Holy Nation.

But although the nation of Israel was rejected from being associated with Messiah in the Kingdom work so long promised, the Divine Plan was not by any means changed or altered. The Lord accepted those Jews who were Israelites indeed, to become the nucleus of His Kingdom, and sent forth through them as His ambassadors a message to all the world who should have ears to hear and hearts to obey, making a general invitation to jointheirship in the Kingdom to all who would desire to become His disciples, assuring us in the meantime that in all there would be but a Little Flock to whom it would be the Father's good pleasure to give the Kingdom.—Luke 12:32.

Suffering and Reigning.

Our Lord's words can only be understood from His Kingdom standpoint. He declares that none can be His disciples unless they take up their cross to follow Him, counting the cost and despising the shame, and forsaking houses, lands, parents and children and all things, even life itself, if this should stand in the way of their covenant to follow His example, to walk in His steps. What He meant was that those who would constitute the Kingdom class, those who would sit with Him in His Throne, must thus be associated with Him in the good fight of faith and love and self-sacrifice in overcoming the obstacles of this present evil world.

The common thought that our Lord meant that only the disciples who would take up their cross and follow Him would be saved from eternal torment, or from destruction in the Second Death, is entirely erroneous, inconsistent with facts and the Scriptures, as well as inconsistent with reason. It is only when we see that the peculiar work of this Gospel Age is the selection of the Kingdom class, that we can see the necessity for the special fiery trials that shall try all those who will be counted worthy of a share in that Kingdom.

The Apostle Peter evidently understood the matter, for on one occasion he said to the Lord, referring to himself and the others of the Apostleship, "Lo, we have left all and followed Thee; what, therefore, shall we have?" The Master answered that in the Regeneration time to come, in the world's time of regeneration, the "Times of refreshing from the presence of the Lord," those twelve Apostles should sit upon twelve thrones, judging or ruling among the twelve tribes of Israel, who at that time, we are assured, will again be in prominence under Divine favor and at the head of the nations. Elsewhere the Lord assures us that not only the Apostles but all who love Him more than they love houses and lands, parents and children, self or any other creature, shall thus be marked as overcomers, as His faithful ones, and His promise is, "To him that overcometh will I grant to sit with Me in My throne."—Revelation 3:21.

Not only did our Lord indicate that His followers would constitute the Little Flock to whom it would be the Father's good pleasure to give the Kingdom, specified through the Abrahamic promise, but additionally He taught us that this should be a part of the central theme of our hearts at all times—the Kingdom.

Some, in their confusion of thought on this subject, imagine that it is a Kingdom to which we are to go; but our Lord and all the testimonies of the Word indicate that it is a Kingdom which is to come, and whose appointed times and seasons for establishment are in the Father's Hand, and that it is to be established at the Second Coming of the Son of God in power and great glory.

Daniel the Prophet pictures the time of the setting up of this Kingdom. In one of his prophecies he shows the time of the First Advent of Messiah and how He was cut off in death, but not on His own account, but for our sins. But he proceeds to tell us how, when present Gentile governments shall have run their course, when Gentile Times shall have expired—and his prophetic periods covering this point we believe end in 1914 A. D.—then he tells us, in harmony with our text, that the "first dominion" shall come to the great "Tower of the flock," to Christ.

The Millennial Kingdom Near.

To those who have given the subject careful thought and investigation the evidences seem clear that the prophesied "seven times," or 2,520 years of Gentile dominion of the world, is nearly at its close. If this period of "Gentile Times' began with Nebuchadnezzar, at the time of the overthrow of God's typical kingdom, when the prophet declared that it was overturned until He should come whose right it is, and if that event occurred in the year 606 B. C., it follows that the whole period of Gentile dominion will expire in October, 1914 A. D., according to the accepted chronology of the world.

The four universal empires delineated by the prophet have had their day, and we are now living in what the prophet designates the days of the "feet," the toes of Daniel's image, and soon, according to the prophet, the whole image of earthly government is to be wrecked. Other Scriptures show us that the wreck is coming through the uprising of the people in anarchy, "Every man's hand against his neighbor's." (Zechariah 8:10.) Looking out we see the spirit of selfishness and strife on the increase, and it seems every way probable that the ensuing few years will bring so-called Christendom to social, political and financial destruction.

For the glorious Epoch and its glorious work let us continue to prepare as members of the prospective Royal Priesthood, the Seed of Abraham, through whom the blessing of the Lord is to be poured out; and let us continue to pray, "Thy Kingdom come, Thy will be done on earth as it is done in Heaven," and let us more and more realize that this Kingdom promise is another of the evidences, the proofs, of the homogeneousness of the Word of God.

THE THIEF ON THE CROSS.

What did Jesus mean by His words, "Verily I say unto thee today, thou shalt be with Me in Paradise"—if Paradise, lost 6,000 years ago, will not be restored until the Second Coming of Jesus and the establishment of His Kingdom?

The full answer to this question we shall be pleased to send you free upon receipt of postal-card request. Address, Bible & Tract Society, 17 Hicks St., Brooklyn, N. Y.

UNTO THE THIRD AND FOURTH GENERATION

RADICAL CHANGE IN THE VIEWS OF SCIENTISTS CAUSED BY MENDEL'S EXPERIMENTS

EXODUS 20:5; 34:7; NUMBERS 14:18; DEUTERONOMY 5:9.

"WHY is it that a man of genius will not infrequently become the father or grandfather of perfect dunces? Why do a fair-haired husband and a fair-haired wife sometimes beget a dark-haired baby? Why are there such differences in size, appearance or intelligence between the children of the same identical mates?

"If we observe the so-called 'vagaries of Nature' in the plant and the animal world, we observe that the dwarf pea, sprung from tall ancestors, breeds true to dwarfness; that the progeny of a black and white rabbit are in one case all black and in another all the wild, gray color; that two white peas being crossed may give a purple flower; that two hairless plants may revert to the hairy form.

"We used to call such phenomena 'curious reversions.' We believed first that through slow evolution certain characteristics of certain types had either become overdeveloped or obliterated, like the lizard's third eye, the bat's wings, the tadpole's tail.

"We also believed that acquired characteristics, a love for music, a taste for strong beverages, would be transmitted to all of one's descendants.

"Now come the Mendelian experiments, proving apparently that heredity and evolution are mere dreams, that species are immutable and that Nature's vagaries are merely Nature's logical efforts to extricate the original type from the tangle of cross-breeds due to man's tampering.

"Even should the far-famed 'missing link' show up in the wilds of Oceania, where it is strongly suspected of keeping itself in the strictest incog., we would no longer have to deplore our descent from a simian ancestor.

"The man who gave a concrete form to such theories was an Austrian monk by the name of Mendel, born in 1822. The result of his biological experiments were embodied in a modest paper read before the natural history society of a little Austrian town Brunn. He also wrote a few letters on the subject to the botanist Naegeli.

"Unfortunately, pamphlet and letters were written at a time when Darwin's theories, as to the origin of species, had become the scientific fad of the day. And what chance had the modest old monk of being even noticed? He died inglorious in 1884.

"Not until a few years ago did R. C. Punnett, an English scientist with an inquisitive turn of mind, look over Mendel's records of experiments. So appalled was he by their importance that he published a book, christening the new theory 'Mendelism.'

"The world lent an indifferent ear to the new leitmotive; but by and by the Englishman dinned Mendelism into the consciousness of the scientific world. At the present day there is a big English magazine devoted to the new science and called 'Mendelism.'

"Let us now turn to Mendel's own account of his experiments on plants and on animals. In one series of experiments he concentrated his attention on the height of certain plants. He first made crosses between giant peas and dwarf peas. It mattered not which was the pollen-producing and which the seed-bearing plant; in all cases tall peas resulted from the cross. For this reason Mendel called the tall pea 'dominant,' and the dwarf 'recessive.'

"The next step was to collect seeds of the new plant and to sow them in the following year. When this was done it was found that both tall and dwarf plants appeared in the offspring. Each individual was either frankly tall or frankly dwarf, and no intermediate appeared, the proportion of tall to dwarf being three to one. The following year seed from the dwarf peas gave only dwarfs; seed from the tall gave a large proportion of tall and a few dwarfs.

"In the following year tall seed brought forth tall plants only, dwarf seed dwarf plants only. The reversion to the prototype was complete. In the process, however, the tall plant, the dominant, appeared three times as frequently as the recessive.

"The experiment was tried with various animals, and it was found, first, that after several generations the individual reverted to the pure type of either the male or female ancestors, and, secondly, that one type was dominant—that is, produced many more individuals than the recessive type.

"Crossing colored and white mice produced in the long run pure colored and pure white, with a majority of colored. The Angora fur of some rabbits was found recessive to the normal short fur. The rose comb which occurs in certain breeds of poultry, such as Hamburgs or Wyandottes, behaves as a dominant to the high serrated single comb of the Leghorns.

"Freakish cases in which one of the parents was in a markedly abnormal condition were considered. Japanese waltzing mice were crossed with normal mice. The 'waltzers' are driven to circle round sometimes for hours by a painful malformation of the labyrinth of the ear. After a couple of generations the crosses bred true to either the normal mouse or to the 'waltzer,' the latter being recessive to the former.

"Interesting experiments were made to ascertain whether crossing increased or diminished the resistance to disease.

"Some varieties of wheat are susceptible to the attacks of a fungus that causes 'rust.' Some are immune. When 'susceptible' and 'immune' were crossed, every hybrid was susceptible to 'rust.' The following year the hybrid became differentiated, the 'rusty' and 'immune' plants being in the apparently universal ratio of three to one.

"We have, then, the explanation of facts which Darwin refused to consider as very important. He held that 'freakish variations' in the production of species would rapidly become swamped by intercrossing with the normal form. He considered that species had been and were being built up by the process of natural selection. As a matter of fact, no species is being built up, and deviations from the prototype are corrected in the course of three generations.

"Before experiments can be made on human beings the Mendelian discovery can be applied practically to the improvement of animal breeds. We know for sure that in most cases a cross means greatly increased vigor for the progeny. Breeders, however, are very shy in making crosses for fear of breaking up and losing the desirable combination of characters found in the original strains.

"Mendel's discovery may reassure them on this point. In three generations breeders can reproduce the parental types with all the increased vigor resulting from a cross. We must also revise our conception of a 'pure breed.' Until recently we said that the criterion by which we could judge the purity of breed was the pedigree of the individual. Today we know that a plant or an animal can be pure breed, not only owing to its ancestry, but in spite of its ancestry.

"Where the problem becomes fascinating, however, is where it touches the mooted question of heredity, and here again it upsets absolutely our previous notions. Man being the slowest breeding animal, observations are difficult, and only imperfect statistics can be relied upon at the present day to supply evidence.

"The study of certain diseases, however, in the course of several centuries fortunately enabled scientists to establish heredity tables. One of the most interesting cases observed is that of the transmission of 'brachydactily.' In people affected with this malformation the joints of the fingers and toes are two instead of three, and the whole body presents a stunted appearance.

"It has been shown that this condition is unfortunately dominant to the normal state, which means that 'brachydactily' in one of the parents will affect the progeny in the proportion of three abnormal to one normal descendant. The normal descendants will, however, breed true to normal, while the abnormal children will give birth to both abnormal and normal children in the proportion of three to one.

"Another interesting case is that of the eye color. **All colored eyes have pigment at the back of the iris.** In addition to this there is frequently some yellow-brownish pigment on the front of the iris. Where it is absent **the color of the eyes is blue, gray or violet.** Highly pigmented eyes are dominant to those in which pigment is absent. When one of the mates has dark eyes and the other blue eyes, the proportion of dark-eyed and blue-eyed descendants will be three to one, the dark-eyed hybrid begetting only dark-eyed, the blue-eyed hybrid begetting three 'dark-eyed' to one 'blue-eyed.'

"While Mendel's theories throw no light upon the origin of species, at least they seem to prove against Darwin the immutability and the lasting individuality of species. We may have to believe in a distinct act of creation for each and every species, but we can no longer assume that the difference between species arose from the accumulation of minute and almost imperceptible differences. Neither can we believe that a drop of tainted blood will taint the family blood for generations. We know who will bear the taint and who will not."—N. Y. Times.

The Bible Proved True.

The heading to this article with the references are ours. The Monk Mendel and those who are now exploiting his findings and theories of course never thought of the Bible supporting their teaching. But let us put the matter the other way about and say that these scientific gentlemen are supporting the Bible and proving it true. Their experiments, they tell us, show that special peculiarities, virus in the blood, etc., will work itself out in the third generation; the Bible says the third or the fourth. We shall stick to the Bible.

Let those who prefer take Darwin and boast of their monkey parentage of gradual development. We prefer the Bible statement, that by nature we were children of God, created in His image and likeness, from which we fell through disobedience and to which the willing and obedient will be privileged to return "in due time" through the merit of the redemption-sacrifice finished at Calvary. Let us rejoice in the special invitation now ours of becoming members of the Body of the great Messiah, who provides both the Redemption and the Restitution of Adam and his race, and who will destroy in the Second Death all who shall wilfully and intelligently spurn Divine favor.

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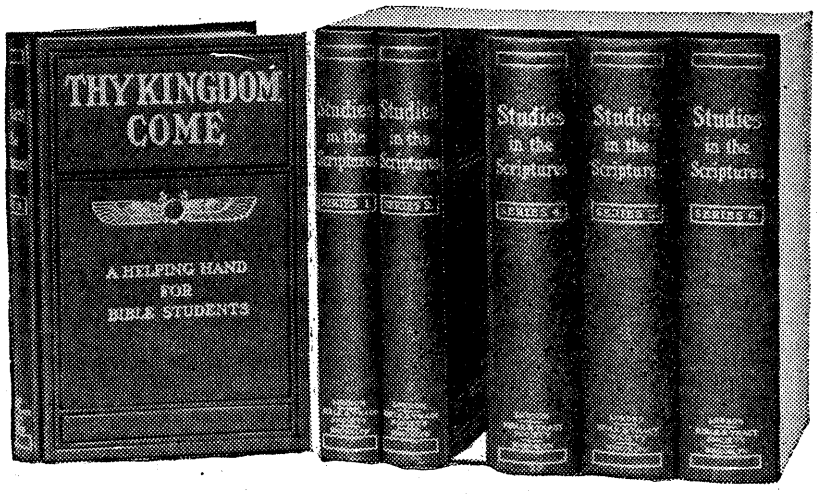
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COVETOUS CONVERSATION

"Let your conversation be without covetousness, and be content with such things as ye have."—HEBREWS 13:5.

THE Authorized Version of the Bible uses the word **conversation** in the broad sense of **conduct,** including, not only the words, but the looks, and the acts of life. The force of the text, therefore, is, Let your conduct be without covetousness. How could a covetous thought affect our conduct? As some Christians see others possessed of larger wealth or larger opportunities in the service of the Lord, of better conveniences than they possess, or who are better looking than themselves, etc., they have a spirit, or disposition, of covetousness, dissatisfaction with what Divine providence has shaped for them.

When we say, "what Divine providence has shaped for them," we do not mean that one should make no endeavor for advancement. A certain amount of ambition is laudable. The ambition against which the Apostle is speaking is that of a dissatisfied heart, mind, overlooking the blessings already possessed and desiring the things that he has not. Rather, such a one should say, God could grant greater blessings to me if He chose. I am His child and what, therefore, He grants me in the way of reward for my endeavors must be all right. I shall not envy others their possessions; but I shall wait for the Lord and believe that what He gives me is best for me, and much better than anything I could carve out for myself.

Covetousness is a desire to have, keep, enjoy—especially applied to something that belongs to another and which we do not possess. The principle of covetousness is a principle of **selfish desire.** It may manifest itself in two ways: First, when it extends to another man's goods; and, second, when it pertains to things already in our possession. This is specially true of Christians, who have given themselves and all they have to the Lord. From the moment of such consecration all the powers possessed or to be possessed belong to the Lord; and to seek to use these for one's self and to refuse to use them in the service of the Lord would be holding back what belongs to the Lord according to our own arrangement with Him. What distribution should be made of whatever one may have, as the Lord's steward, is to be left to the individual himself.

Some of the Lord's dear children fail to realize their privileges of (1) sacrifice, and (2) the cultivation of the spirit of contentment and generosity. There are some who, after being well fed on spiritual manna, permit a selfish craving or a covetous spirit to interrupt their fellowship with the Lord to some extent, hankering for earthly, fleshy, good things, forgetting the wisdom of their Leader, the Lord, and that His love, which has thus far delivered them and fed and led them, is still with them, the same as ever. Sometimes the covetousness is a repining against their lot in life, a desire for more ease and comfort and wealth and social influence than are within reach. Sometimes it is a protest against their share of the aches and pains of the groaning creation and their inability to get rid of these. Sometimes it is a protest against the illness and death of a loved one.

How unwise! Should not those who have been fed on the spiritual manna realize that all of Spiritual Israel's affairs are under the Lord's special supervision? Their petitions should be for spiritual gifts, including **patient endurance** and **heart contentment,** with heartfelt thanks for blessings already received.

IN THEE I TRUST.

Only for Thee, Lord, would I live, while here below;
It is my great delight, Thy love to show;
Use me, then, first as Thou seest best—
Not mine to choose, but mine to trust and rest.

Only to Thee would I resign my will,
'tis all
I have to give, and Lord, it seems so small
A thing to offer unto Thee,
Who didst lay down Thy life for me.

Only to Thee, my Lord, I'd come when trials press,
Assured that Thou alone canst comfort best;
My deepest griefs, I need not to Thee tell,
Thou understandest all, dear Lord, so well!

'Tis only Thou canst send the peace which soothes my pain,
That bids my weeping cease, and sunshine follow rain,
My every fear remove and doubt dispel—
I rest on Thee, and know that all is well.

JENNIE G. SHARP.

THE BEST OF CROWNS AND WHAT THEY COST

"When the Chief Shepherd shall be manifested, ye shall receive a crown of glory that fadeth not away."—I PETER 5:4.

THE crown is an emblem of honor, dignity and authority, and when the word is used figuratively it carries much the same meaning, including the thought of reward. Created in the image and likeness of God, mentally and morally, Father Adam was the first king of the earth, and was given dominion over the earth and all things therein. Describing his glorious condition the Prophet David says, "Thou hast made him a little lower than the angels; Thou crownedst him with glory and honor, and hast set him over the works of Thy hands—the beast of the field; the fowl of the air; the fish of the sea."—Psalm 8:5-8.

A Crown of Glory Lost.

Not realizing fully the grandeur of his position as the earthly representative of the Creator "crowned with glory and honor," Father Adam was not sufficiently careful to maintain his high standing and relationship with the King of kings. He disobeyed the Heavenly Over-Lord, came under the ban of His displeasure, and His sentence was the forfeiture of his crown and kingdom and life.

The Apostle sets forth the matter explicitly, saying, "By one man's disobedience sin entered into the world, and death by sin, and thus death passed upon all men, for all are sinners." It will be noticed that we entirely ignore as wholly unscriptural the theory, common to all the creeds of Christendom, to the effect that Father Adam and his race not only lost the dominion of earth, but were sentenced to an eternity of torture at the hands of demons. We reject this teaching of the Dark Ages as being thoroughly inconsistent with reason, contrary to Scripture and repugnant, both to the Justice and Love, the Wisdom and Power of the Creator. For the Scriptural proofs on this subject we refer you to a little pamphlet which we supply free, entitled, "What say the Scriptures about Hell."

Seeking Other Crowns.

The crown of Divine favor and honor gone, mankind made the best of its fallen condition, and forthwith there began a strife amongst men as to which should be the greatest, the most honorable—which should wear the crowns. The pages of history for six thousand years are filled with the records of the strife amongst men for the crowns of earth. Nations and families have been divided, millions have been slain and the greatest imaginable exertion put forth and enormous wealth squandered in the seeking of these crowns of earth. We review them: The crowns of the Pharaohs of Egypt were first in prominence, surrounded by a host of smaller ones. Later the prominent positions went to the Assyrians and Babylonians, the Israelites under David and Solomon sharing the glory for a time. Next the Medes and Persians were the chief crown wearers in the world. Still later, under Alexander the Great and his successors, the Grecians held the first place amongst these crown wearers. Then came the Caesars of Rome, and subsequently the Popes, and later still a division of the crowns amongst the great Powers of Europe.

More Noble Than Others.

Amongst those who for the past six thousand years have been moved by the nobler sentiments and have sought the nobler crowns are the philosophers, teachers, artists, physicians and musicians. These have sought victories and won crowns along nobler lines than did the kings and nobles, and, proportionately more enduring are their crowns of honor amongst men. We would like to include in this list religionists—the heathen priests and Christian ministers; but although we recognize pre-eminently grand characters amongst these, we cannot recognize them as a whole as deserving crowns of honor amongst men, because not only amongst the heathen but amongst Christians, Protestants as well as Catholics, Greek and Roman, they have too often sought their crowns of honor by cultivating the superstitutions of those whom they affected to enlighten. However, it must be admitted that the same charge of fraud and deception could be brought against many who have sought crowns along the lines of healing the sick, medicines, and other sciences and philosophies, falsely so called. The poor world has been deluded in paying homage and honor to many rascals, many deceivers, who by and by, when the light of the Messianic Age shall be turned on, will be found covered with infamy.

Our own day has witnessed a new crown-seeking movement—crowns of wealth and the influence associated therewith. Ours is pre-eminently the day of millionaires and multi-millionaires, and what gorgeous crowns they wear! Few of their owners know just how to wear their crowns to the best advantage. Prominent and notable examples amongst these crowned heads are a few whose millions are being used philanthropically for the establishment of colleges, libraries, and in social uplift efforts.

For Which Should We Strive?

To all thus seeking for a worthy crown, an enduring one, we commend the admonition of the Apostle in our text. He speaks of a crown of glory that fadeth not away. Is not that the kind on which you and I, dear brother and sister, have set our hearts?

Several things are in favor of the Heavenly crown:

First—All who strive for it are sure to obtain it—not merely because of their striving, but because of the Lord's appreciation of their efforts, and because, therefore, He is gracious unto them through the Redeemer, and imputes to them all the righteousness and victories they desire and are striving for.

Second—This crown "fadeth not away." On the contrary it will grow more and more valuable, more and more to be esteemed as the ages of eternity shall roll on. The world, which now sees not this crown and hears not the Calling from on High, will by and by, under the ministrations of the Kingdom, be blessed by the obliteration of their present conquests and crowns and ambitions, and the placing before them of the grander, the nobler ones—the recovery of the crown of Adam lost in Eden and redeemed for the world by our Saviour, and to be made known to mankind, to be brought unto them—brought within their reach during the Millennium. As the world will then be uplifted out of the sin and degradation and death conditions of the present to righteousness and life (the wilfully evil being cut off in the Second Death), the knowledge of the crowns for the Church, secured during this Gospel Age by the overcomers, will be made known to the whole world of mankind, and all shall ultimately recognize, not only the glorified Jesus, but also the glorified members of His Church then with Him in the work of blessing the world. How unfading a crown of glory is this which the Lord proposes to give to all those who espouse the cause of righteousness and, to the extent of their ability, walk in the footsteps of the Son!

Third—Those who would strive for this crown of glory must not expect it in the present life. The striving is to be done here, the crown of glory is to be received there. True, some glory has come to the Lord's faithful ones already, but not "the crown of glory" which the Apostle Peter here declares shall be given at the manifestation of the chief Shepherd, our Lord Jesus. When He was among men, because of His difference of standpoint and effort, He was of no reputation, even among the religious rulers. To-day the whole world, heathen and Jew, nominal Christian and true, honor the name of Jesus, and in a certain sense crown Him with glory who once was crowned with thorns.

But many of those who now honor the Master do not do so from the standpoint which Jesus Himself enunciated to the Pharisees when He said, Ye garnish the sepulchers of the Prophets and deplore the murderous spirit of your fathers, yet are actuated by the same animosity to-day toward those of the same faith and spirit with the prophets. Matthew 23:29-33.) Similarly among those who sing of Jesus, "Crown Him Lord of all," there are many who hate and oppose those crown seekers who to-day are striving to walk in the footsteps of Jesus. Truly the Master said, "Marvel not if the world (including the nominal church) hate you; ye know that it hated me before it hated you. If ye were of the world the world would love its own, but ye are not of the world, for I have chosen you out of the world, therefore the world hateth you." The same spirit prevails respecting all the Lord's followers—those who are honored to-day were generally dishonored and spoken against in their own day.

It is well, then, that those who seek this Heavenly crown should remember the Apostle's words, "Through much tribulation shall ye enter the Kingdom." If they do not consider the crown worth "much tribulation" it is because the eyes of their understanding are not properly opened to discern the lengths and breadths and heights and depths of the glorious character and Plan of God under which these crowns are proffered.

Crowns for All the Called.

He knew and thus intimates that the world in general would only strive and sacrifice for the things that could be seen with the natural eye, the things of this present time; He knew that the worldly wise would say, "A little in hand is worth much in prospect;" He knew that those who realized most keenly their own insufficiency and weakness in the great battle of life, and the hopelessness of their ever gaining any great prize in the earthly struggle, would be the ones who would most appreciate the proffer of the Heavenly crown, and for such He specially intended it, as He declared, "Chiefly the poor of this world, rich in faith, heirs of the Kingdom."

What our text speaks of as a crown of glory, other Scriptures speak of as the crown of life. It is both, as the Apostle explains. The reward of the overcoming Church, who battle faithfully against sin within and without, who are fully consecrated to the Captain of their Salvation in thought and word and act, is to be "glory, honor and immortality." Romans 2:7.

That much the obedient of the world in the Millennial Age may expect, for the promise is that our Lord Jesus came to seek and to save that which was lost—to restore mankind to life and to all the glorious qualities of mind and of body possessed before the fall and to deliver to the restored race the "purchased possession"—the dominion of earth.

The Cost of These Crowns.

None can hope for the crown of glory who cannot exercise faith in the Lord Jesus Christ as his Redeemer, and faith in His promises respecting these crowns, which will be distributed to the faithful at His Second Coming. "Without faith it is impossible to please God." "This is the victory that overcometh the world, even our faith." If the faith be a living one, a real one, it will impel to the activity, the knowledge, necessary to victory. Our strife is not against our fellow man, as in the case of those who seek the corruptible crowns of earth, political, financial, social. We strive against sin and the great Adversary, whose snares we recognize more clearly than do others.

Brethren, sisters, at whatever cost of self denial, social ostracism, disdain of the world, misunderstanding of friends, we may gain this great prize, the Crown of glory, it will be cheap. Let us lay aside every weight and run with patience the race set before us.

"THE LORD IS MY SHEPHERD."

The Prophet David wrote the 23d Psalm concerning himself; but in his words there is still deeper signification, namely, that Jehovah is the Shepherd of the antitypical David—The Christ, of which Jesus is the Head and the Church His Body.

In proportion as any are in an attitude of mind in harmony with the Lord they are out of harmony with their present environment, in which the great Adversary is seeking their destruction, under conditions unfavorable for their spiritual development as the Lord's "sheep." Foxes, wolves, lions and even cattle have means of defense and offense; but the sheep has practically none. It seems to have no judgment; therefore, the sheep is dependent on the shepherd. In other words, it is out of its environment if away from the shepherd. God provided for man's protection, but by reason of sin the race got into the wilds and became exposed to various difficulties which otherwise would not have been man's lot.

Those who are the "sheep" will come back into harmony with the Lord. As represented in our text, the Church class comes back in the present time. We all recognize, as the days go by, how necessary is the Divine care. As we come to see the Divine Plan, we see that "all who are of this fold," all those who will come into harmony with God, will have this care; and that eventually there shall be one Shepherd and one flock.

Our Lord Jesus is the representative of the Father. Humanity, as the Lord's sheep, went astray. All of Adam's posterity are now astray. The Great Shepherd sent His Son for the lost sheep. He is seeking them and will ultimately find all who belong to this true flock. He is, therefore, in the highest sense of the word, the Bishop, or Shepherd of our souls, the Good Shepherd who laid down His life for the sheep.

THE WORD AND THE WAY.

In our day when the evil spirits seem to be trying very hard to get into close communication with humanity, we learn of what is called the "clairaudient power." Suggestions are made to the person having this power that he has a great favor from God in being able to hear what others cannot hear. Usually he becomes puffed up, thinking that he is in special favor with God and the angels. Then the fallen angels are very liable to take advantage of his wrong thought and to seek to obsess him. We have tried to guard people from this very condition of things; and from time to time we hear of those who are helped. Only a short time ago we had a letter from a lady who had thought that a godly influence was being exercised upon her, whereas later she found that it was a malevolent influence to bring her into slavery of mind. But the voice referred to in Isaiah 30:21 we understand to be the voice of God. The Scriptures, written in the past for our admonition, constitute this voice. This voice is behind us in the sense that the history of the centuries is behind us. So we are to hearken to the voice that comes through the Apostles and Prophets; and as we hearken, we recognize that it is the voice of the Lord, pointing the way in which we should go.

But as we hearken to the past we hear also the voices of false prophets; as, for instance, the voice of Satan, the great Adversary of the past. The voice of God said, "Ye shall **surely die**." The Adversary's voice said, "Ye shall **not** surely die." At one time all of us were dead in sin. Some of us were blessed as we obtained the true information and followed in the way God directed. Many of the so-called "fathers" of the past, we find, do not give the same voice that Jesus and the Apostles and Prophets gave. We are to guard against all such voices and to listen for the Shepherd's voice; to look for the righteous arrangements made for us. We are not to investigate anything which would not seem to be the voice of God, but which tends to deceive, to alienate the sheep from the Shepherd.

IN EVERYTHING GIVE THANKS.

Dear Lord, with sorrow I confession make
That while with joy I suffer for Thy sake,
Yet in the cares with which my days abound,
Where I should smile, I fear I often frown.
In days gone by I've murmured o'er and o'er,
And unkind words have left me feeling sore;
Those whom I come in contact with each day,
Disturb me oft by things they do and say.

And thoughtless actions have left such a sting
I could not find it in my heart to sing.
Lord, I'll be honest with myself and Thee,
I have not been as sweet as I should be.
And I have said, "Too hard the wind doth blow,
Too hot the day, too much of rain or snow,"
And tho' at times I've checked the hasty word,
Still, in my heart rebellious murmurs stirred.

And I have thought that I could grow in grace
Much better, were I in another's place.
Lord, to this whole long list I guilty plead;
And I am grieved o'er it, I am indeed;
And I am come to make a Vow to Thee,
That in the future years, whate'er shall be
My portion, trials, cares, vexations, pain,
Dear Lord, I will not murmur nor complain.

And I will say when I arise each morn,
This day my Lord wants me to overcome,
"In everything give thanks," this is His Word;
And I will school my heart to sweet accord.
I'll thank Him for the sun, and for the rain;
I'll thank Him for the sorrow and the pain;
And in the things which try my patience so
I'll thank Him that I have a chance to show

How Sweet and Kind and Loving I can be,
How much His Holy Spirit dwells in me.
Dear Lord, I'll trust Thee tho' I do not know
Why I should walk the path I'm called to go.
I'll give Thee thanks whatever be the way
Which Thou shalt lead me in from day to day;
Relying on Thy grace to see me through,
Lord, this is what I've promised Thee to do.

REBECCA FAIR DONEY

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. V. BROOKLYN. N. Y. No. 8.

Religious and Scientific Gleanings.

4,000 CHURCHES REPORT NO GAIN—WORLDLINESS THE CAUSE.

An arraignment of the "Tendencies of the Times" was contained in the report of the committee on narrative presented before the Northern Presbyterian Assembly. The report deplores the "distressing loss of membership in many synods of the church." Nearly 4,000 churches during the last ecclesiastical year failed to secure a new member through confession of faith, according to the report.

Other features brought out were that some of the churches' most intelligent and influential members spend the Sabbath on the golf links instead of attending Divine worship; that the extent and boldness of the white slave traffic has become appalling, even extending, the report declares, into Sabbath schools and Christian Endeavor societies.

W. H. Houston, of Columbus, O., secretary of the permanent committee on vacancy and supply, declared the problem of securing pastors was one of the most distressing of every non-Episcopal church. The Assembly voted to appropriate additional finances with which to assist the work of the vacancy and supply committee.—Kansas City Post.

BOTTLED LIGHT AND HEAT.

Bottled light and heat for use anywhere, in any climate, at a minimum cost, is now possible through a discovery of a method of liquefying natural gas by Dr. Walker A. Snelling, a government chemist. The discovery paves the way for the commercial use of millions of cubic feet of natural gas which go to waste in the petroleum fields of the country. Dr. Snelling liquefied several hundred feet of the gas, stored it in a thick glass bottle, and lighted his office in Pittsburgh with it for several months. The cost was less that that of ordinary illuminating gas.

The gas is forced into a long coil of steel piping and then to a compressor. In the compressor it is subjected to 700 or 800 pounds to the square inch. When the gas is completely liquefied, in the course of several hours, it is drawn off in metal or thick glass containers, capable of sustaining high internal pressure. In this condition it can be shipped to any climate. All that is necessary to obtain the gas is to tap the plug of the container. According to the government experts, the commercial possibilities of the discovery are almost unlimited.—Emerson (Neb.) Enterprise.

GRAIN WITH EXTRA HEADS.

Barley and oat growing experiments, by G. W. Overton, a rancher on Rock Creek, just north of Chico, Cal., have developed grains that may be adopted throughout the United States.

The experiments are considered so remarkable that the Government has ordered an inspection of his process with a view of establishing his methods throughout the country.

The feature of the new barley is that from two to five heads grow on each stock, the principal head ripening first and being, easily, twice as large as the others, which are of normal size. The combined heads are about nine inches long, while the stock is tough and about as large as an ordinary lead pencil, standing against a heavy wind.

Overton's tame oats have an average of three heads to the stock.—Indianapolis News.

PHOTO-DRAMA OF CREATION.

Probably the most effective means of presenting the Gospel ever undertaken is that of the Photo-Drama of Creation, which tells the complete Bible story from the beginning to the ultimate perfection of the Creator's designs, in beautiful motion picture, slides and panorama. It is being shown free of charge in all principal cities.

"WHERE ARE THE DEAD?"

This article was published in a recent issue of THE BIBLE STUDENTS MONTHLY, Vol. 5, No. 3. The interest aroused and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free upon receipt of post-card request.

What Say the Scriptures About SHEOL—HADES—HELL?

A very interesting pamphlet, explaining every verse in the Bible in which the word Hell is found, will be sent on postal-card request, free. Address, Bible & Tract Society, Brooklyn, N. Y.

THE GREAT PARABLE OF SHEEP AND GOATS

When the Son of Man shall come in His glory . . . then shall He sit upon the Throne of His glory: and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats.—MATTHEW 25:31, 32.

CHRISTIAN people have held various views of this parable, some claiming that it has been in process of fulfillment all through the Gospel Age, and that it will be finished at the Second Coming of Christ. This is shown to be erroneous by the first verse of the parable, which definitely locates the time of its fulfillment. It begins at the time of the Second Coming of Christ, as is clearly intimated by the words, "When the Son of Man shall come in His Glory, and all His holy angels with Him, then shall He sit upon the Throne of His glory; and before Him shall be gathered all nations," etc. These momentous events have not yet occurred, and consequently the parable still belongs to the future.

Day of Separation.

Another interpretation is that at the Second Advent of Christ, on the very day of His arrival, all the 20,000,000,000 of the dead will come forth and, together with the living, will all arrange themselves before the Lord, and that during that 24-hour day He, as the great King, will separate the sheep class from the goat class, gathering all the sheep to the right hand and all the goat class to the left hand.

This interpretation is not very satisfactory to anybody, because, first, it implies that the Lord has made no determination yet as respects those who are His and those who are not. Putting this interpretation to the usual, but erroneous, thought that all the dead are either in Heaven with God and the holy angels or in some nether world with demons and flames, it involves the thought that they were dealt with before they had been judged, before their true characters had been determined. It further involves the thought, therefore, that some who had gone to Heaven and been there for centuries should have been in the other place, and others who had possibly gone to the other place by mistake should have gone to Heaven, and this parable shows the time and manner in which the Lord will finally determine as to whether or not any serious mistakes had occurred and endeavor to rectify them.

Again, this view is not satisfactory in that it supposes God to be fallible, or else supposes a gathering of millions from Heaven and hell to this earth again for no particular purpose, merely for a spectacular display which could alter nothing. This view, as a whole, is farcical, for it would be absurd to think of any kind of a judgment of the whole world or a separate gathering into two companies all over the earth in a 24-hour day. True, this is the prevailing view, but that proves nothing as respects its truthfulness or its reasonableness. It is to the discredit of theologians in general that any could entertain such a thought for a moment, or suppose that the Almighty and His glorified Son would participate in such a useless sham.

The correct view takes into consideration the various parts of the parable and applies them in harmony with other Scriptures and in harmony with consecrated reason.

The World's Judgment Day.

The parable applies at the end of this Gospel Age, at the Second Advent of Christ, after the judgment of the Church is past, after the Lord shall have selected from amongst mankind a people for His name, a "little flock," and the "great multitude" also. The Bride class will be with Him in His Throne, and shall not come into judgment with the world. As the Apostle points out, the Church will be the judges in the throne, and will not, therefore, be represented by either the sheep or the goats gathered before the throne for judgment. His words are, "Know ye not that the saints shall judge the world?"—1 Corinthians 6:2.

Those who have been accustomed to think of the Judgment Day as merely a time of terror, "doomsday," will, no doubt, be surprised when we call to their attention that the Scriptures speak to the contrary of this, and assure us that the judgment day will be a mark of Divine favor toward humanity. The Lord, guiding the words of the Prophet David by inspiration, calls upon all mankind to rejoice that there is to be a judgment day.—1 Chronicles 16:31-34.

Our race had a trial once representatively. Father Adam was on trial, and when he failed his trial was over. He was condemned, and since none of his posterity could be better or purer, as all were really parts of him, the condemnation rested against us all.

The Apostle Paul not only points out that the members of the Church are to be judges of the world with Christ, but he also points out that in the Divine Plan a specific period or epoch, a "day with the Lord," a thousand years with men, is set apart for the very purpose of judging the world. His words are, "God hath appointed a Day in which He will judge the world in righteousness by that man whom He hath ordained." The Apostle's declaration is that God hath given assurance for the fulfillment of this promise by raising Jesus from the dead.

On what score shall this Judgment take place? For what will the world be on trial? Will mankind be tried for Adam's sin? No, because Christ died for Adam's sin. Will the world be tried for the sins of its own weakness and ignorance while yet it was blind and deaf? No, because the Redemption-price which Jesus paid, not only covered Adam's personal transgressions, but also the transgressions of all his posterity which have resulted from the ignorance and weakness and frailty which followed the first transgression. The weaknesess and blemishes of heredity are, therefore,

TRADITIONAL THEOLOGY, NOT BIBLE TEACHING.

all paid for, and the world cannot in justice be held responsible for these when it shall be brought to trial.

How We Are to Be Judged.

In this respect it will be the same with them as it was with the Church; when we accept Christ and the favor of God through Him, are we judged for the weaknesses and imperfections which went before our justification, or are we merely judged for those blemishes which followed our justification? Certainly not more than the latter.

May we not see clearly that the King's own death as the man Christ Jesus covered all the blemishes and weaknesses and imperfections of the past, for the world as well as for the Church? Even their blemishes and imperfections of the future would not be permitted to weigh against them if they are sincerely desirous of becoming His sheep, of being led to Him.

So, then, the judgment of the world in the future Age will be very similar to the judgment of the Church in this Age, so far as the matters of judgment are concerned. As now the Lord's people are judged according to their desires and intentions of heart and "the past is all under the blood," so it will be with the world in its Judgment Day—the past will all be under the blood and the world will be on trial to see what it will do with Christ, with the love of God manifested toward it, with all the favors and mercies of the Divine Plan within its reach.

As to the ultimate results of that judgment of the world the Lord gives but little clew. We might naturally be inclined to suppose that, with all the blessed favors and privileges and opportunities and knowledge which the Messianic Kingdom will bring to the world, the whole human family would develop into sheep; but the Parable seems to teach to the contrary.

The gathering to judgment will be a gradual one, not all at the same moment, not all on the same day, not all in the same year. All nations will be gathered, however—first the living nations; subsequently, gradually, more and more will be gathered from the tomb, until the race shall be assembled, excepting those who have been favored in advance during the Gospel Age.

The New Dispensation.

All shall see the King in His beauty, shall discern that they are living under the reign of Immanuel, shall realize that the clouds and darkness of this present time of evil, of sin, of Satan, have rolled away and a New Dispensation has been inaugurated, and that no longer will it be necessary to suffer for righteousness' sake, but only for evil doing.

The work of separating will be a gradual one, and will not be fully completed until the close of the Millennial Age. Each member of Adam's race will have a full opportunity for not only receiving instruction in righteousness; but for making his personal decision as respects the same. In other words, each will have an opportunity for the development of character. Those who either refuse or neglect the opportunity for forming characters which God could approve as worthy of life eternal will be among the "goats," while all who will form characters in accord with the Divine arrangement and Plan will be among the "sheep."

The rewarding of the sheep and the punishing of the goats will come at the close of the Millennial Age. True, great blessings will be upon all during that Age, upon each in proportion to his obedience to the Divine standards, but only at the close of the Age will come the full reward, which will be very different from the reward granted in the end of this Age to the sheep of the Gospel flock. The promise to the faithful sheep of this Gospel Age is expressed by the Lord Himself in these words, "To him that overcometh will I grant to sit with Me in My throne, even as I have overcome and am set down with My Father in His Throne." "To him that overcometh will I give power over the nations, and he shall rule them with a rod of iron."

The promise to the sheep of the Millennial Age is a Kingdom promise, too, but does not pertain to the same Kingdom. They will inherit "the Kingdom which God prepared from the foundation of the world," from the time of Adam's creation.

Perfect Man to Rule.

Even the obedient of mankind will not be fit to be entrusted with the kingdom of the world until absolute perfection shall have been reached, and the perfection of the race will not be attained, as we have seen, until the end of the thousand-year Day appointed for the purpose; then the worthy will be granted the kingdom of earth, "the dominion under the whole heavens." With this transfer of the earthly control to the perfect man of that time, Christ's Mediatorial Kingdom will end. In delivering the kingdom up to the perfect and worthy members of the race, He will be delivering it up to the Father, in full harmony with the Father's original arrangement, interfered with by original sin.

A sharp distinction should be drawn between the Heavenly promise and Heavenly rewards which are for the Church, selected or elected during the Gospel Age, and the earthly rewards, the earthly kingdom and earthly Paradise blessings which are to be provided for the remainder of mankind willing to be in accord with the Lord under the favorable terms as they will then be presented to them. If the earthly blessings will be glorious, the heavenly blessings will exceed in glory, for "Eye hath not seen, neither hath ear heard, nor hath it entered the heart of man, the things which God hath in reservation for those who love Him."

The goat class will not be punished for such crimes as are common today, murder, theft, arson, blasphemy. They will be punished because of a failure to develop properly the spirit of Love, for "Love is the fulfilling of the Law," and none can meet the Divine approval except those whose sentiments will attain to the degree of loving Jehovah with all their hearts, minds, being and strength, and their neighbors as themselves.

Everlasting Fire.

Verse 46 explains, "These shall go away into everlasting punishment," and in verse

(*Continued on 2d page, 2d column.*)

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CHURCH FEDERATION.

Church Union Is Aim of Leading Denominations.

"Apart from the ever-present duty of evangelizing the world, which presses insistently upon every denomination, the two great problems confronting the churches today are: First, correlation of effort and enterprise; and second, unity, long despaired of, has been brought within practical realization, not by creed-elimination, but by a federation of all the Protestant creeds.

"The Federal Council of the Churches of Christ in America grew out of the inter-church conference in New York in November, 1905, whereat a definite plan was proposed looking to the organization of a federal council of the Churches of Christ in America. From 1906 to 1908 the plan was presented to and approved by the gathering bodies of no less than thirty-two great denominations, such as the Presbyterian general assembly, the Lutheran synods, the Disciples of Christ, the general conference of the Methodist Episcopal church, and the general conference of the Methodist Episcopal church South.

"As a result of this, there was held in Philadelphia in December, 1908, the first meeting of the Federal Council. The organization was completed, national officers were elected, state and national headquarters appointed, and a working plan agreed upon. The personnel of the council is composed of four hundred officially appointed or elected delegates from the thirty-two evangelical denominations alluded to, representing over a hundred thousand ministers and eighteen million members. Like the Methodists, the Federal Council holds its general meeting quadrennially. During the interim the activities are controlled by an executive committee of sixty, whose meetings are held annually, and by special sessions whenever necessary. A business committee of nine is in perpetual session.

"While the foregoing brief outlines of united action indicate only a primitive form of federal union, nothing more could perhaps be expected in such a short duration of time. Yet the federation is real, and the federal council demonstrates the fact not only that the church union is feasible, but that it has been actually achieved.

Many National Problems.

"Further problems which naturally come under the purview of the federal council—most of them national in scope and bearing—are such questions as Sunday observance, prohibition and temperance, family life, literature and education, church extension, research statistics, social science, propaganda and social life in the churches. There are standing committees on all these subjects, and much advantageous work has already been accomplished both for the advantage of those churches already within the federal council and for the needs of the world at large.

All Creeds Work Together.

"All the great creeds being now constitutionally and practically federated, it for the first time becomes possible to meet and discuss common denominational or interdenominational questions on equal ground and for the best commonweal. There is no relinquishment of creed necessary, and consequently no room for more or less acrimonious discussion along that line. The federal council renders possible a real Christian unity without destroying or tampering with any individual beliefs."—Knoxville (Tenn.) Sentinel.

FREE LITERATURE!

Send postal-card request to the Editor for free copies of this paper. Some of the interesting subjects you may have for asking are:

- Calamities—Why Permitted?
- Creed Idols Smashed!
- Spiritism is Demonism!
- Cardinal Gibbons' Sermon.
- Prince Lucifer of Old Now Prince of Demons.
- The Hope of Immortality.
- Do you Believe in the Resurrection?
- Most Precious Text.
- Our Lord's Return.
- Which Is the True Gospel?
- What is the Soul?
- The Rich Man in Hell.
- Thieves in Paradise.
- The Handwriting on the Wall.
- Purgatory Fires! Not Now, but Soon.
- Greatest Thing in the Universe.
- The Sabbath Question.
- The Battle of Armageddon.

(*Continued from 1st page, 4th column.*)

41 the punishment is referred to figuratively as "everlasting fire." This is the special point on which we are opposed by many of the Lord's people, who, we think, misunderstand the teaching of His Word, because still more or less under the baneful influence of the smoke of the Dark Ages. It will be admitted that in our Lord's parables figures are used: for instance, in one, wheat and tares; in another, sheep and goats. The tares are represented as being bundled and burned, likewise the goats are to be burned. But our dear friends forget that if the tare is a symbol and the wheat is a symbol, so must the garner be a symbol and the fire a symbol. Likewise, as the sheep is a symbol and the goat a symbol, the fire must be a symbol.

The next point is, What does fire symbolize? We answer that it always symbolizes destruction. The Lord has thus, in the figures used in the Scriptures, particularly guarded us against the thought of preservation of life in this punishment.

It is our duty in seeking the interpretation of the Scriptures to interpret symbols and parables by literal statements. Let us hear, then, from the Scriptures what is the punishment for sin. The Apostle Paul refers to sinners and the punishment that would be brought upon them, saying, "They shall be punished with everlasting destruction from the presence of the Lord and the glory of His power." Here we have it plain enough: the punishment is not everlasting torture, but everlasting destruction; or, reversing the statement, everlasting destruction is the everlasting punishment. Again we read, "All the wicked will He destroy"; again, "The soul that sinneth, it shall die."

We submit to the candid reader that this parable, rightly interpreted, is full of meaning to the Lord's people, showing not only how the Seed of Abraham, the Elect with Christ at the head, will soon be the King of the earth to reign during the Millennial Age, to bless the world, to judge the world, to uplift the world, but how, also, all mankind will assuredly be brought under the restraint of that Judgment Day and its assistances, and how, after the enjoyment of those blessings, the tests will be finally unto life everlasting or death everlasting, according to whether they develop the sheep character of docility and obedience, or the goat character of waywardness and self-assertion. The Lord's provision, as the Apostle points out, is—"the gift of God is eternal life through Jesus Christ our Lord," but "the wages of sin is death." —Romans 6:23.

GOD'S GIFT TO HUMANITY

"Thanks be unto God for His unspeakable Gift."—2 CORINTHIANS 9:15.

JESUS, our Savior, is God's great Gift. To appreciate the teaching of the Bible on this and on every subject, we must handle the Word of God honestly, not deceitfully. We must recognize that our Lord Jesus is one person, and the Heavenly Father another person. Only thus can we appreciate how God could give His Son, and how Jesus could consent to be the Gift of God to man. As we have previously seen, the oneness between the Father and the Son is not that declared by the creeds, a oneness of person, but is that declared by our Master Himself, saying that He and the Father are one in the same sense that He desires all of His disciples, His followers, to be one—one in mind, in purpose, in will, in effort. "That they may be one, even as we are one."—John 17:21, 22.

Jesus is God's unspeakable Gift in that it is impossible to tell the riches of God's grace in this connection—the numberless blessings and mercies which are ours through Jesus. He represents to us the very fullness of every Divine provision for our eternal welfare. "In Him dwelleth all the fullness of the Deity bodily." (Colossians 2:9.) In a certain sense all of God's intelligent creatures are in His image and represent Him. Thus the angels and cherubim are Godlike; even Adam, made a little lower than the angels —of human nature—was an image of God in the flesh—fully in harmony in every line of his character and being with the Divine character. Adam, bodily, represented God in the world.

But all these things, true of angels and of men, are still more true of Jesus; and the Scriptures tell us that He was the "Logos," the Father's Word or Messenger—Jehovah's active Agent in all the work of creation. "By Him were all things made that were made, and without Him was not one thing made." The Logos, the highest, the first, the Alpha and the Omega of Jehovah's Creation, became the Gift of God to man.

Nor was this Gift compulsory; rather, the Logos entered fully into the transaction. He had absolute faith in the Heavenly Father's Wisdom, Justice, Love and Power; hence, when the proposition opened that He might leave the heavenly condition for an earthly condition, in which He would perform a great service pleasing to the Father and beneficial to men, the Logos delighted to do the Father's will. He was made flesh. The disciples and others, beheld that He as a man was not as other men, but was "holy, harmless, undefiled and separate from sinners."

The Redeemer's difference from the fallen race is again declared in the statement: "A body hast Thou prepared Me for the suffering of death." The Scriptures declare that He took the same nature as the one that had sinned, in order that He might redeem sinners. But in His flesh was no sin. Otherwise, He could not have been our Redeemer. Only a sinless one could fill the Divine requirements and give to God a Ransom for Father Adam, the perfect man, thus redeeming his life from destruction and, at the same time, redeeming all of his family involved in sin through him.

"Freely Delivered Him Up."

God's Gift was not completed in merely arranging that His Son should temporarily become a man, to be our Redeemer. Indeed, the transfer of nature from the heavenly to the earthly was merely an incidental, made necessary by the Divine Law: An eye for an eye; a tooth for a tooth; a man's life for a man's life. And so we read that the Father set before the Son "the great joy," the influence of which was to lead the Son cheerfully to endure the bitter experiences of His earthly life, as we read: "Who, for the joy that was set before Him, endured the cross, despising the shame."

This joy is intimated to have been: (1) the Savior's pleasure in doing the Father's will; (2) The joy of bringing many sons to glory—the Church; (3) The pleasure and joy of being the world's Restorer, delivering them from the power of Satan, sin and death. These joys, commingling, were quite sufficient. The Redeemer endured such contradiction of sinners against Himself as, eventually, brought Him to the cross, saying, "Not My will, but Thy will, O Lord, be done." He realized that under the contract into which He had entered, His loyalty to the Father would mean His faithfulness "unto death, even the death of the cross. Wherefore, also, God hath highly exalted Him, and given Him a name above every name." (Philippians 2:8, 9.) Thus the Redeemer has attained this glorious exaltation to the Father's right hand—to the Divine nature, glory, honor and immortality—as the result of His faithfulness.

An Opposite Course from Satan's.

The Apostle, evidently, purposes to draw our attention to the difference between the course of Satan and that of the Logos in respect to loyalty and obedience to Jehovah. Satan proudly assumed that if he had a separate Empire he could manage it better than was the Divine arrangement. Lucifer, the morning star, said in his heart: "I will ascend above the stars [the other angels]; I will be as the Most High [a dictator, a ruler]." Pursuing this ambitious course, Satan beheld in our first parents a new order of beings, with procreative powers designed to bring into existence a race that would fill the earth. Lucifer assayed to be ruler over this human creation. He became a rebel against the Divine arrangement in so doing; he captured the first pair by his misrepresentations, and not only did he thus become the "prince of this world" (the present order of things), but additionally, as Jesus explained, he became the murderer of the race. (John 8:44.) He has, indeed, had a reign of thousands of years, but with what horrible results! The whole creation is "groaning and travailing in pain," under the death sentence.

"Meditated Not a Usurpation."

St. Paul intimates that although the Logos was still higher in glory and honor than Lucifer, in that He was "the Only Begotten," the chief representative of Jehovah, nevertheless He was humble. The Logos "meditated not a usurpation to be like God." (Philippians 2:6. Emphatic Diaglott.) On the contrary, He was very willing to accept the Divine proposal that He should take the lower nature, that of man for a time, in order to carry out the Father's Plan. How detestable the pride of Lucifer, afterwards called Satan! On the contrary, how beautiful is the humility exhibited by the Redeemer! He was loyal to the core. He would be merely the Father's Word, Logos, mouthpiece. His joy should be, not in seeking self-advancement, but in glorifying the Father; and the Apostle points out that He faithfully and loyally carried it out to the conclusion of His course—in all things desiring the will of the Father who sent Him.

What an exhibition this was to all the holy angels! And did the Father permit Him to really suffer loss because of His loyalty, His faithfulness? Assuredly not! He was not left in death. He was raised from death. Neither was He left by the Father on the lower plane, that of human nature, which He took merely for the purpose of suffering death on man's behalf. On the contrary, the Father highly exalted Him and exhibited to angels and to men the character pleasing in Jehovah's sight. Bringing the Only Begotten One forward, Jehovah prophetically declares: "Let all the messengers of God worship Him!"—Hebrews 1:6.

This same privilege has come to the Church. In response, the invitation to become joint-sacrificers with Christ, to walk in His steps, and to enter into and share His glory, has been accepted by one after another of God's saintly people, from Pentecost until now. They have confidence that "He who brought again from the dead our Lord Jesus, that great Shepherd of the sheep," is both able and willing to bring them also, through Him to eternal glory. As He walked the narrow way," they have courage to walk in His steps. As He overcame, they have the encouragement of His Promise that "His grace will be sufficient" for them.

To this class Jesus is God's unspeakable Gift. To these favored ones, His footstep followers, the Savior is specially an unspeakable Gift of God. If as a Gift to the world His merit is beyond the power of tongue to tell, how much more so is He the unspeakable Gift to the Church—to the Elect! As the "Captain of their Salvation," He is leading forth these other sons of God, His younger brethren, to glory.—Hebrews 2:10.

The Savior is an unspeakable Gift to the Church as the Bridegroom. The thought of becoming an associate and joint-heir in all the glorious work of God throughout the Millennium, is an inspiration which makes the trials and difficulties of the way seem as nothing. Besides, we have the assurance of the Lord that in subsequent Ages the Father will continue to show special riches of grace and loving-kindness toward us who are in Christ Jesus. As our "Elder Brother," the Savior is an unspeakable Gift. Our interests are His interests; our welfare, His welfare; all of the journey in His footsteps which He invites us to take, and which He arranges for us, He has passed over before. We merely walk in His steps.

As our great High Priest over the House of Sons, He is an unspeakable Gift. Through Him we are privileged to be the Royal Priesthood. Our offerings to Jehovah, our little all, would be unacceptable, because we are all by nature sinners, children of wrath, blemished. But our great High Priest's merit imputed to our sacrifices makes them acceptable. As Christ's "members" we are privileged to "present our bodies living sacrifices, holy and acceptable to God." (Romans 12:1.) From whatever viewpoint we look, the Savior is God's unspeakable Gift, especially to His Church.

Of Grace, Not of Justice.

Undoubtedly Justice must be recognized in respect to the Creator's dealings with His creatures. God, being the great Representative of the principle of Justice, continually holding it up before His creatures, and demanding their obedience to this Law, surely could not be exempted from its operation Himself. To this the Scriptures agree, assuring us that "Justice is the foundation of His Throne." Our endeavors in the past to harmonize Love and Justice with our great Creator's dealings with humanity have continually involved us in difficulty. We were assured by the prominent creeds of the world that the Creator had knowingly and willingly brought us into existence under such conditions that the great majority of mankind would spend an eternity in torture.

We were unable to see Justice in any such arrangement, yet feared to criticise our Creator, lest He should, if possible, do something still worse for us. But our reason balked at the proposition, while we desisted from criticizing the Creator. We could not endorse such a program, nor could we see it to be in harmony with the Divine regulations governing ourselves. If we are to love our enemies and be compassionate toward them, should more be expected of fallen beings than of our perfect Creator?

Justice Always Satisfied.

From the Divine standpoint the human family are all convicts, under death sentence, dead in trespasses and sins, wholly without rights or privileges. As the French Government, not unjustly, has allowed the medical profession to make experiments with convicts who are under death sentence, to try upon them the effects of fear, poison, etc., so God not unjustly has allowed mankind, all under death sentence, to practice all kinds of evil upon one another, and to learn from each other great lessons respecting the exceeding sinfulness of sin and the wages or penalty of sin—death.

Justice merely exacts its penalty, but that penalty paid by Adam and his family left them hopeless respecting any future life. Unworthy of everlasting life, they died; and surely they become no more worthy while dead. None has any claim upon Justice. Adam at the very moment of his fall might have been smitten with a thunderbolt, without having any claim upon Justice; for he was under a death penalty. The fact that Justice allowed him to live for many years with a forfeited life meant not a waiving of the death penalty, but Divine liberality in respect to the execution of the criminal.

When, therefore, in the Bible God pre-

sents a hope of a future life through the death of His Son, His unspeakable Gift, it must not be understood as signifying obligation on God's part toward the sinner. It means mercy, grace. Nor does God ignore His own sentence and the justice of the case in the exercise of His mercy. His Law must stand. The death sentence must stand. Justice must be vindicated without a shadow of turning. Divine Mercy is made to intervene by providing the unspeakable Gift.

"Herein was manifested the love of God," in that "He gave His Only Begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." As we have just seen, Adam and his race under the death sentence had perished, except as God from the beginning foreknew His intention to send His Son into the world for human Redemption—His unspeakable Gift. The Redemption, when finished, will fully have satisfied the claims of Divine Justice—not only as respects the little company now being selected—the Church, the Bride of Christ—but ultimately also as respects the "sins of the whole world." This is a Gift, then, not called for by Divine Justice, but merely prompted by Divine Love.

Divine Love and Justice Co-operate.

After the unspeakable Gift shall have been made applicable to the whole world of mankind at the beginning of Messiah's reign, Divine Wisdom will insist that, although the Redeemer may give to humanity every opportunity possible for recovery from sin and death, and every assistance possible for Restitution, nevertheless, none shall have eternal life except as perfect beings in heart harmony with the Creator. Therefore the work of Messiah's Kingdom will be to deliver humanity from sin and death, and to give opportunity for all to return to harmony with the Father; and any who will not so do, Justice will insist shall be destroyed in the "Second Death." Against such a decision, Divine Wisdom, Love and Power will offer no objection, nor will any redemption be effected for their wilful sin.

"Thanks Be Unto God."

The Scriptures declare that the world knows not God, and that only the eyes of the consecrated Church are open to behold the "Love of God, which passeth understanding." This class only, therefore, is in any sense prepared to give thanks to God now for the unspeakable Gift. Their thanks go up, not only in words, but also in actions, which "speak louder than words." These thanks ascend as sweet incense to God as His blessings, and mercies abound in all spiritual things toward those who are in Christ Jesus.

By and by, "All the blind eyes shall be opened and all the deaf ears shall be unstopped." Then the whole world of mankind, including those awakened from the sleep of death during Messiah's reign, will be in a condition to recognize God's unspeakable Gift and to render thanks. When the wilful evil-doers shall have been destroyed, "Every knee will bow and every tongue will confess, to the glory of God." Then every creature in heaven and on earth and in the sea shall be heard saying, "Praise, glory, honor, dominion and might be unto Him that sitteth on the Throne, and unto the Lamb, forever," for the unspeakable Gift.

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THE WORLD'S NEED OF A MEDIATOR

"There is one God, and one Mediator between God and men, the Man Christ Jesus, who gave Himself a Ransom for all, to be testified in due time."—1 TIMOTHY 2:5, 6.

MANY fail to understand why a Savior and a redemptive work are necessary. They ask, Why was it necessary for Jesus to come into the world? How did His death influence God to the forgiveness of human sin? And why was the better sacrifice of Jesus typified by the sacrifice of bulls and goats under the Jewish Law Covenant? A right understanding, a correct understanding, of these matters is the very essence of true theology, and most helpful to us all.

The Divine arrangement proposes that everything in accord with God must be absolutely perfect. Both angels and men were created perfect, "in God's image." And the Divine Law, in the interest of all, cuts off from fellowship and blessings all who deliberately go into sin, and fellowships only such as are perfect. Hence the sentence upon Father Adam for his disobedience cut him off from Divine fellowship and favor under the sentence, "Dying, thou shalt die" (Genesis 2:17)—not, "Going to eternal torment, thou shalt roast."

True, Adam's children were never thus condemned, but, born in sin and "shapen in iniquity" (Psalm 51:5); under the laws of heredity they never were perfect, never were fully in the image of God, never were, therefore, in harmony with God, but always shared Father Adam's alienation and condemnation. They were "children of wrath" (Ephesians 2:3)—justly sharing their Father Adam's penalty of death, because imperfect—not worthy of life under the Divine arrangement.

Reconciliation a Necessity.

Whoever sees clearly these facts of Scripture must perceive that humanity would have no hope of everlasting life except through Divine mercy—forgiveness. But some one will say, Why should there be any necessity for the **Logos** to leave heavenly glory and be made flesh and then to die, "the Just for the unjust," to make possible our return to Divine favor? Why should not God forgive the sins of Adam and his race even as we are directed to forgive those who trespass against us?

God's attitude towards sin very properly is different. "His work is perfect." (Deuteronomy 32:4.) He created Adam in His own image. We sinners are not God's creation direct, but have merely come into existence under laws of heredity. Justice is under no obligation to us. All rights and privileges granted to Father Adam were forfeited and have been abrogated. From the Divine standpoint of justice, mankind is a dead race. More than this—the great Supreme Ruler and Judge of the Universe, having condemned us as unfit for eternal life and fellowship with Himself, could not justly set aside His own decree. God could not, therefore, justly, righteously, change His verdict, for that would imply that our sentence was an unjust one.

The Divine Government refuses to be thus compromised, but instead has provided a salvation for humanity through Jesus' death. The method adopted maintains the dignity of the Divine Law to the full, and at the same time reveals the fact that our Creator is the very embodiment of sympathy and love—qualities of His which never would have been so fully appreciated by either angels or men unless God had permitted human sin, had provided the penalty He did, and then provided the Redemption through the **Logos**—Jesus.

"Between God and Men."

A mediator is one who stands between two parties who are at variance, for the purpose of bringing about reconciliation. The two parties mentioned in our text are not God and the Church, but God and the world—mankind in general. Man sinned. God justly condemned the sinner. The Mediator's first work in reconciliation must be to offer a substitute to Justice for Adam's sin. Our text tells us that the Man Christ Jesus did this very thing—He gave Himself to be a **Ransom-price** for all mankind. He did this when He reached perfect manhood, at thirty years of age, when He consecrated His life to God—even unto death. He finished this giving of Himself on Calvary when He cried, "It is finished." (John 19:30.) The perfect, spotless, uncontaminated life of the Man Christ Jesus, thus laid down a voluntary sacrifice, constitutes a **Ransom-price** for Adam and his race.

The word Ransom in our text has a very strict meaning, namely, a corresponding price. Adam in his perfection was in God's image—"very good." The Man Jesus, who gave Himself a corresponding price, was in God's image—"very good." He corresponded exactly to the perfect man Adam, and His sacrifice of Himself in death corresponded exactly to the penalty against Adam, which the entire race has shared. This great transaction, accomplished nearly nineteen centuries ago, is not yet generally proclaimed, but will be testified to all in due time, our text declares. As yet only the few, guided by the Word and enlightened by the Holy Spirit, can appreciate this matter, because its details have not yet been fully worked out.

"When all its mighty work is seen,
Praise shall all tongues employ."

St. Paul declares that the calling and election of the Church to become the Bride of Christ and His Joint-heir in His Messianic Kingdom is a "Mystery," appreciated by few. The Mystery is that in the Great Jehovah's Plan this Elect Church, now in process of selection, is to constitute with Jesus her Redeemer the great Mediator who, during the Millennium, will mediate the New Covenant between God and mankind in general. The foundation for all that Mediatorial work—the all-essential basis of it—was effected by our Lord Jesus alone when He, as the Man Christ Jesus, gave Himself a **Ransom-price** for all. But the great work of reconciliation belongs to the future and is to be shared in by the Bride class.

Well did John the Baptist point to Jesus and say, "Behold, the Lamb of God! which taketh away the sin of the world." (John 1:29, 36.) In Jesus resided the Ransom-price, and not in His Church; in Jesus' work, and not in our work; in Jesus' sacrifice, and not in our sacrifice, was the potency for the cleansing away of Adam's sin and the setting aside of his death penalty. Whatever share the Church was granted in the great work of the world's reconciliation was by grace and not by our merit, not by our sacrifice.

Mediation Not Yet Begun.

The Redeemer has not yet begun His work of Mediation between God and men. He merely provided the basis of that reconciliation in His death at Calvary. The merit of His sacrifice is in Jehovah's hands, but is not yet appropriated for the sins of the world. The world's sins are not yet forgiven. Hence God still treats the world as sinners, aliens, foreigners, enemies through evil works.

Everything is in readiness for the forgiveness of the sins of the world; but the Redeemer waits until He shall have accomplished another feature of the Divine Program, namely, the selection of the Church to be His Bride; or under another figure, to be members of the Body of Messiah, under Jesus the Head—members of the Body of the Mediator, under the Redeemer's Headship. "For Moses verily said unto the fathers, A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me [Moses]; Him shall ye hear in all things whatsoever He shall say unto you. And the person that will not obey that Prophet [that Teacher], shall be destroyed from amongst the people."—Acts 3:22, 23.

This antitypical Moses, Head and members, has been in process of development, or raising up, for now nearly nineteen centuries. God raised up Jesus the very first, and is since raising up us also by Jesus. And through the First Resurrection shortly the entire Body, the Messiah of glory, will be changed, made partakers of the Divine nature.—Revelation 20:6; 2 Peter 1:4.

The antitypical Moses will inaugurate the New Covenant with Israel and the world, even as the typical Moses inaugurated the old Law Covenant with typical Israel at Mt. Sinai. As the old Covenant had sacrifices of bulls and goats and was inaugurated first by a sprinkling of the tables of the Law, representing a satisfaction of Divine Justice, and secondly the sprinkling of all the people, representing their reconciliation through the same sacrifice, so the antitypical Moses, the Mediator of the New or antitypical Covenant, must first produce "better sacrifices," the antitypical, and then with the merit of these make satisfaction to Divine Justice and reconcile the people—all who are willing of the whole world. When Moses slew the animals whose blood made effective the typical Covenant which he mediated, that sacrificing was merely a preparatory work. The Law Covenant was not operative in any sense of the word until the animals were all slain and the blood was sprinkled on the tables of the Law.

So in the antitype, Jesus, the Mediator of the New Covenant, must first, after the pattern of Moses, complete all His sacrificing before He begins the work of Mediation. First of all, as we have seen, He offered up Himself without spot unto God, finishing that work at Calvary. Since then He has been accepting and offering up as a part of His own sacrifice the members of the Church, as they come unto the Father through Him, presenting their bodies to be living sacrifices, holy and acceptable unto God. (Romans 12:1.) This sacrificing of the flesh of Christ has been in process for nearly nineteen centuries. Not until these "better sacrifices" (Hebrews 9:23) shall have been finished will the real work of Mediation and Atonement for the sin of the world take place.

"Able Ministers of New Covenant."

All those who now present their bodies to Jesus, desiring to share with Him in suffering for righteousness in this present time, that they may have a share with Him in His coming glory and Kingdom—all these are in Bible language "able ministers (servants) of the New Covenant." They are serving the New Covenant, although it has not yet been sealed with the precious blood. They are serving in calling those who have an ear to hear, in showing them the privilege of suffering with Christ, that they may also reign with Him. They serve the New Covenant in helping to build one another up in the most holy faith and in assisting one another in the narrow way of faithfulness and self-sacrifice even unto death.

But specially these, each for himself, serves the New Covenant arrangement by fulfilling the terms of his "Covenant by sacrifice." (Psalm 50:5.) Jesus was the first Minister, or Servant, of this Covenant. All of His members are associated in this ministry. When the ministry service of sacrifice shall have been completed, the grander ministry of this New Covenant in glory will begin. The Christ, the Messiah, the Mediator in glory, as the Antitypical Melchisedek, will combine the office of King with His other Office of Priest, or Instructor and Helper.

The first work will be the application of the blood of Atonement, the Ransom-price for the sins of the whole world. As soon as thus presented on man's behalf, Divine Justice will accept it. Forthwith the world will no longer be enemies of God, children of wrath, without God and without hope, but on the contrary, the **Ransom-price** for their sins having been accepted, the sentence of death against all will be canceled, and the whole world will be turned over to the control of the Mediator. He, having mediated towards God, and having made satisfaction for human sin through the merit of His own sacrifice, will then proceed to reconcile the world.

During the six thousand years of the reign of sin and death the world has become so alienated from God that the majority do not earnestly desire reconciliation. This, however, is because of their weakness and ignorance. For a thousand years the great Mediator will instruct them, giving chastenings where necessary and in proportion to their spirit of wilfulness, and thus gradually He will uplift them out of their ignorance, blindness and sin defilement—out of the tomb and out of all the weaknesses of the dying condition—back into the image of God, from which all fell in Father Adam.

The only exception to this rule will be that such as wilfully, intelligently reject the Divine provision for their recovery will be punished with everlasting destruction. They will perish "like brute beasts," as St. Peter declares. (2 Peter 2:12.) The grand finale will be attained when "every creature in heaven and on the earth" shall be heard acclaiming praise to Him that sitteth upon the Throne, and to the Lamb forever.—Revelation 5:13.

Jesus the Church's Advocate.

From the foregoing it will be seen that the world's salvation is to be a Restitution to human perfection—an earthly Eden lost through Father Adam's disobedience. It will be noticed also that the Church has no part with the world in that Restitution, nor in that Mediation for a thousand years. The Church will be members of the Mediator who will confer the Restitution blessings and privileges on the non-elect.

But the fact that the Church will not be numbered with mankind in the human Mediation, which will take place during the Millennium, does not mean that the Church now has no sins, nor that those sins do not need to be covered and canceled. It does mean that the Church is not to get back the human life and earthly rights forfeited by Adam and to be restored under the Mediator's Kingdom. Instead, the Church is promised glory, honor and immortality—heavenly nature. As a reward for participation in the sufferings of Christ she shall be made sharer in His eternal glories.

What the Church needs and has is an Advocate with the Father—Jesus Christ the Righteous. Thousands of humanity who are weary and heavy laden with sin and desirous of reconciliation with God, and who hear the Message of this Gospel Age and accept its terms, present their bodies living sacrifices and purpose to be footstep followers of Jesus. But because these are by nature sinners, children of wrath, under Divine sentence, imperfect, their sacrifices could not be accepted of the Father as was that of Jesus; hence they need an Advocate.

Jesus has merit in the hands of Justice, the result of His sacrifice, which is being kept to be given by and by to the world of mankind, justifying them to full Restitution. As the Advocate of His footstep followers Jesus imputes a share of the merit of His sacrifice to the Church to make good her imperfections, so that her sacrifice may in God's sight be holy and acceptable.

This application of the merit of Jesus' sacrifice was made for all of the Church at once—long ago—when He "ascended up on high, there to appear in the presence of God for us (as our Advocate)." The already consecrated disciples in the upper room received the Pentecostal blessing as the evidence that Jesus as their Advocate had appeared for them and imputed of His merit for them, so that their sacrifices were acceptable to the Father. The same principle holds true throughout this Gospel Age for this same class.

ONLY ONE TRUE GOSPEL

THE TRUE MESSAGE ALMOST BURIED UNDER HUMAN TRADITION

"I marvel that ye are so soon removed from Him that called you into the Grace of Christ unto another "gospel," which is not another; but there be some that trouble you and that would pervert the Gospel of Christ; . . . let him be accursed."—GALATIANS 1:6-8.

WHEN we remember that there is but the one Lord, one Faith, one Baptism, presented in the Bible we are astounded to find so many faiths, so many "gospels," presented by so many denominations, all bearing the name of Christ and all bearing marks of some relationship to the Truth—to the Divine Revelation.

St. Paul noted the fact that even in his day the brethren in Galatia had **"so soon"** turned away, in part at least, from the true Message to another, a perversion. No wonder, then, if during fifteen centuries that Gospel was almost buried under human tradition. And need we wonder that we make such slow progress since in getting back to "the faith once delivered to the saints," the Truth that Jesus declared to be the sanctifying power of God working in His people?

It will not do to say that we have many denominations, but only one Gospel. Denominations were not organized for amusement, but because the founders of each believed that they saw a sufficient reason, a sufficient difference of Gospel, to justify them in forming a new sect. We are bound to admire their zeal for the Truth, which led them often through severe persecutions and through martyrdom towards the Light.

All the same, each of us owes the duty to himself, to his brethren, and above all, to the Lord, to search carefully for the original Gospel of the Word of God—no matter what it may cost him to reject the more or less false gospels handed down by well-meaning brethren of the past.

The Galatians' New Gospel.

The new "gospel" which the Galatians were disposed to accept was one that is very prevalent today, and is as much to be reprehended today as when St. Paul wrote. Their new "gospel" consisted of a mixing of the Jewish Law with the Grace of God in Christ, as the Apostle shows. They said, Believe on the Lord Jesus Christ, surely; He is the Savior, He is the Redeemer; we must believe on Him, but that is not enough. We must become Jews under their Law arrangement, and between the Law and Christ we will obtain salvation. Many Christians today are making the same mistake of adding something to the Gospel of Christ. They hunger for some command, and desire to be under a Law, as a dog, used to wearing a collar and chain, feels not himself unless thus restrained.

Such dear Christian people, like the Galatians, do not fully appreciate the Master's statement, "If the Son shall make you free, ye shall be free indeed." Such feel lost without Divine commands —Thou shalt, Thou shalt not, etc.—and rejoice specially in holy days and Sabbaths, church going and formal prayers, because they do not understand that God is better pleased to have us sons than to have us slaves. The poet got the thought correctly when he wrote:

"We can no longer lie
Like slaves beneath the Throne,
Our souls now 'Abba, Father,' cry,
And He the kindred owns."

A measure of bondage to forms, ceremonies and commands is probably reasonable to expect in immature Christians, whom St. Paul styles "babes in Christ." (1 Corinthians 3:1.) But growth in grace and knowledge must bring such more nearly to the stature of manhood in Christ and to an appreciation of their relationship to God as sons, else they will not make their calling and election sure to the best things that God has provided.

The Social-Uplift False Gospel.

From the most prominent pulpits of Christendom the Gospel of Christ respecting the forgiveness of individual sin, the reconciliation of the individual heart, the individual begetting of the Holy Spirit, and the personal walk in newness of life has been discarded. Long ago this Message was considered too personal. Many of the preachers, having had no such experience themselves, properly enough were chary of talking about what they did not understand. But salaries must go on. Sermons, therefore, must be preached, and something must be said. The Social "gospel" has been brought forward to fill the gap. The message of the hour, according to this pseudo-gospel, is not saintliness, not following in the footsteps of Jesus, not Bible study, but athletics, manliness, position in society, attention to political duties, attainment of honorable positions in the world, and great names which will make the church register shine—and money withal.

Far be it from us to teach inattention to the duties and responsibilities of life. Nothing in the words of Jesus or the Apostles admonishes or exemplifies carelessness in respect to health, manhood, womanhood, education, good name and a proper provision of the things needful to the present life. The Gospel of Jesus and the Apostles, however, tells us—most distinctly impresses upon all the followers of Jesus—that their consecration as disciples of Jesus means their death to worldly ambitions for wealth, praise of men, political office and the giving of chief concern to the preservation of their earthly lives. It exhorts that these are all to be considered quite secondary to the new ambitions, the new ideals, set before us in the Gospel.

The followers of Jesus are enjoined to do good unto all men as they have **opportunity.** This would include, of course, everything akin to social uplift. Indeed, we cannot imagine that any one could be a Christian—a follower of the Lamb of God—without having a deep sympathy with everything appertaining to the welfare of humanity and a social uplift. But the Apostle's expression, "as we have opportunity," is a limitation. The mission of the Christian is not social uplift. That is not the work to which the Lord Jesus and His followers dedicated their lives—at least not the kind of social uplift generally understood.

A Social-Uplift That Will Succeed.

The whole work of God in connection with human Redemption is to be an uplifting work for **Adam and his entire race.** The uplift which God has planned and which He has revealed in the Bible is to be a most thorough one, such as humanity has never conceived. It is to be an uplift mentally, morally, and physically—back to the image and likeness of God—lost in Eden, redeemed at Calvary. This social uplift of mankind which God is interested in, and of which God is the Center and Fulcrum, is the line in which all the followers of Jesus, rightly instructed, are more interested than any other people in the whole world.

However, the followers of Jesus are soldiers of the cross under His Captaincy, and they are not at liberty to follow theories either of their own or of other men respecting the way in which the great work of uplifting the world is to be accomplished. They are deeply interested in everything which men and women can do for the betterment of humanity in any and every sense of the word. And, as they have opportunity, they are glad to give a word of encouragement and appreciation, or occasionally a helping hand. But theirs is a far more important w[illegible] They are co-laborers with God—not [illegible] men.—1 Corinthians 3:9.

God's Plan is first to select the Church, the Body of Christ, to be His joint-heirs in the glorious Messianic Kingdom. Then He will use that Kingdom for the thorough and complete social uplift, which all agree is so necessary. The world sees not the Divine Plan, and even the Message of the Grace of God is foolishness to them; hence also the world may probably think of Jesus and His followers as chimerical. Their theory, God's testimony, is foolishness to the world—and those who follow the Divine arrangement, as St. Paul says, are counted fools all the day long—because they are spending their lives for the accomplishment of things which the world cannot see, understand, appreciate—"the deep things of God."—1 Corinthians 2:10.

Forms of Godliness.

The gospel of form and ceremony is not always hypocrisy. If reverential forms and chants and printed prayers always came from the heart and were never merely forms, there would be much in them to approve and enjoy. Still, ceremonies are no part of the Gospel of Christ, and to put them instead of it is to make a false gospel. Who will say that either Christ or any of the Apostles presented a Gospel of forms and ceremonies?—Galatians 1:6-9.

The human heart is deceitful above all things, say the Scriptures. It likes to delve into worldliness and frivolity and sometimes into sin, and then to deceive itself into believing that it is the Elect of God and a special subject of His care and sure of heavenly glory. Many such appear to know nothing whatever respecting the Gospel of Christ. Theirs is a "gospel" of good works, donations to hospitals, to social uplift and church-work and forms and ceremonies. They feel a burden roll away when they repeat weekly the phrase, "We have done those things which we ought not to have done, and have left undone the things which we ought to have done, and there is no help in us. Be merciful to us miserable sinners."

But any suggestion that these are miserable sinners and need to know the way of the Lord more perfectly, and to become justified saints if they would be heirs of God, they would resent. The gospel of formalism has done great injury to such people, many of whom, rightly informed respecting the Gospel of Christ, might be greatly blessed, sanctified and made meet for the inheritance of the saints in light.

As an illustration of the religious stupor produced by the gospel of formalism and ceremony, let us tell you of a gentleman of prominence in London whom we met recently. He said, "I was out to hear you last Sunday. I was one of that audience of thousands, and I want to tell you that you disturbed me greatly. I did not come away from your meeting happy and contented, but the reverse. I was disappointed. Why, the way you presented the matter, showing the terms and conditions of discipleship in the narrow way, and cross-bearing in the footsteps of Jesus, shocked me. I said to myself, Then I am not a Christian at all. I have not even taken the first steps in the Christian way. But when I went home my good mother-in-law said, 'Do not be alarmed at all—stick to your own religion.'"

The Gospel of Christ was waking that man up out of his lethargy of formalism. We told him that we sought to do our duty in presenting the Gospel of Christ in no uncertain terms and that if he should profit by the message and become a joint-heir with Jesus in His Messianic Kingdom as a result of being waked up, he would be thankful for it to all eternity.

"Gospel" of Hell and Purgatory.

Of all the various things substituted for the Gospel of Christ the most awful perversions are the "gospels" of Purgatory and eternal torture! Yet so perverted is the human sensibility to the Truth that if one said he "heard a real Gospel sermon," the majority would understand it to mean that he heard horrible misrepresentations of the Divine Character and Purpose to the effect that nearly everybody—all except the saintly—are en route for torture at the hands of demons, and that the saintly few are to get to Heaven and to all eternity look over its battlements at their brethren and sisters in torture and to all eternity hear their wails of distress.

How terrible the perversion which could call such stuff "good tidings of great joy which shall be unto all people"! We are glad that the Bible Students, recently in convention, repudiated such a "gospel" as being the one of the Bible. We are glad that they called upon the ministers everywhere to declare themselves in no uncertain terms, and we were glad to note through the newspapers a very general repudiation of the torture "gospel." Nothing that the heathen have is as bad, and the wonder is that missionaries have made any progress whatever in heathen lands. For the real Gospel, we believe the real heathen are in readiness, hungering—the Mohammedan also.

The Gospel of Faith-Healing.

Faith-healing is another of the false gospels opposed both to the letter and the spirit of Jesus' teachings. Not a single one of the Lord's disciples was healed miraculously, nor a single Prophet of old. The miracles which Jesus performed were wholly upon outsiders, not His disciples, and were illustrations of how Himself and His Church in Kingdom glory will bless, heal, uplift and restore all the families of the earth—all the willing and obedient. St. Paul blessed napkins and handkerchiefs to be sent to the sick, but never one of these was sent to the brethren. When Timothy was sick, St. Paul instead recommended a change of diet.

Many dear Christian people are misled by the spurious statement of Mark 16: "These signs shall follow them that believe," etc. They cling to the passage even after being given abundant proofs that it was added to the Scriptures in the Seventh Century, and that it was omitted properly from the Revised Version. So deeply seated is the love for the "gospel" of healing, that this passage is clung to by some even after it is pointed out to them that they would not dare to eat and drink poisonous things, as it mentions.

The Gospel of Christ, as applied to this Age, is the very reverse of the gospel of healing. Jesus, who was perfect, laid down His life in doing good for others. His Apostles did the same. Indeed the stipulation of discipleship is, He that loveth his life and seeketh to save it will lose it; he that loseth his life sacrificially for My sake and for the Gospel's shall find it. The Gospel of Christ is the Gospel of self-denial and suffering and patient endurance—joy in the Lord and health of spirit, rather than joy and health of the flesh. True, godliness and contentment do often bring to God's people an increase of health through their rest of mind. But this is neither promised to them nor to be prayed for by them. On the contrary, they are to follow the example of the Redeemer in laying down their lives for the brethren.

The True Gospel of Christ.

In combating the errors, we have incidentally presented the Gospel of Christ. It is a Message that God proposes to bless the world through the Seed of Abraham, and that Jesus glorified is that Spiritual Seed. It is a Message respecting His Kingdom which shall shortly be inaugurated with power and great glory for the blessing of Adam and all his race with human Restitution, giving to all fullest opportunity of return to the Heavenly Father's love through the merit of the great Sacrifice accomplished at Calvary. It is a Message, too, that the Redeemer, before taking the Throne of His glory, in harmony with the Divine Program, is now calling, choosing, and proving a "little flock" of believers justified through faith in His blood.

These are to be made perfect through suffering, through sacrifice, by walking in the Master's footsteps. They have the promise that if they suffer with Him, they shall also reign with Him; if they be dead with Him, they shall also live with Him. Whoever sees, hears, appreciates, this true Gospel of the Grace of God in Christ finds in it the power of God unto salvation. The more fully he receives it the more does he possess the power of the Truth, which, if co-operated with, will work in Him to will and to do the Father's good pleasure and eventually make him an heir of God and a joint-heir with Jesus Christ the Lord to the Heavenly Kingdom and eternal life in glory.

OUR CRUCIFIED LORD AND THE DYING THIEF

The question is often propounded, Did not the dying thief go with Jesus to Paradise the very day in which they both died? And if so, does not this prove that all in harmony with God go to Heaven when they die, whatever may be the condition of others in death?

No, we have made a stupid blunder and misinterpretation of our Redeemer's dying words to the thief. The wrong thought being in our minds we misinterpreted in harmony therewith. And our interpretation has done an immense amount of harm. Thousands of people have been encouraged to continue a life of sin, trusting that with their dying breath they may have the opportunity of saying, "God be merciful to me," and then be immediately ushered into glory, honor and immortality, as joint-heirs with the Saviour, and in as honorable a station as those who "have fought to win the prize, and sailed through bloody seas" of trial, persecution and self-denial.

What a travesty of Justice to suppose such an application of this principle! For instance, two ungodly persons quarrel. Both draw revolvers and fire; one dies instantly; the other, the worse of the two, lives a moment, in which he says, "God, be merciful to me." Then, theoretically, he passes into glory, while his victim, not having the opportunity for a cry for mercy, we are told, by the same theory, is doomed to endless torture.

Note the circumstance. Jesus hung between two thieves, one of whom joined with the multitude in railing at Him as an impostor, crying out, "Yes, if you be the Christ, save yourself and us from death." The other, of better heart, honestly admitted his own guilt and the guilt of his comrade, but defended Jesus, declaring that He was innocent. Following this, he addresses Jesus. We paraphrase his words: "Lord, I have defended you against an unjust attack; remember this poor thief if you ever have an opportunity to do a kindness to me in return. I heard you before Pilate say that you have a Kingdom, but not of this Age; some heavenly Kingdom, I therefore presume. I know little about such matters, but from what I have seen of you I can well surmise you King of such a Kingdom. My request is, 'Remember me, when Thou comest into Thy Kingdom.'"

To this Jesus replied, "Verily, verily (so be it, so be it, as you have asked)—verily, I say unto thee this day (this dark day, in which it would appear that I have not a friend in Heaven or on earth—this dark day in which I am crucified as a malefactor, a falsifier and a blasphemer—**I** say unto thee this day), thou shalt be with Me in Paradise."

Paradise has not yet come. Messiah's Kingdom has not yet been established; and it must come first before Paradise Lost can be restored and the whole earth be made God's glorious footstool, as He has promised. But when the time shall come, when the Kingdom shall be established, when Paradise conditions shall be introduced, the resurrection of that thief will be in order; "for all that are in their graves shall hear the voice of the Son of Man and shall come forth." The thief will then find himself in Paradise—not merely because of the kindness done to Jesus, but especially because his words indicated a sincerity and honesty of heart such as the Lord is always glad to bless and reward.

On the day of their dying all three went to **hades,** to **sheol,** to the tomb, to the state of the dead. The two thieves still remain there, and are amongst those mentioned by the Prophet Daniel when he refers to those "who sleep in the dust of the earth," who will come forth in the resurrection morning. (Daniel 12:2.) But Jesus arose from **sheol,** from **hades,** from the tomb, from the state of death, on the third day. He had not been to Paradise, for Paradise is not even yet in existence. He had not been to Heaven, for He had been **dead.** Let us hear His own words to Mary on the morning of His resurrection: "I have not yet ascended * * * to My Father, and your Father, to My God, and your God." (John 20:17.) Could anything be plainer, simpler, more harmonious?

What Say the Scriptures About SHEOL—HADES—HELL?

A very interesting pamphlet, explaining every verse in the Bible in which the word Hell is found, will be sent on postal-card request, free. Address, Bible & Tract Society, Brooklyn, N. Y.

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Religious and Scientific Gleanings

SHOULD SMITH GO TO CHURCH?

"The Provincial American" (Houghton Mifflin), by Meredith Nicholson, who has just declined to be Minister to Portugal, is a book that stirs up several live issues. One of the questions is, "Should Smith Go to Church?" Mr. Nicholson states the case thus:

"There is no sound reason why the church should not be required to give an account of its stewardship. If it no longer attracts men and women in our strenuous and impatient America, then it is manifestly unjust to deny to outsiders the right of criticism.

"Smith now spends his Sunday mornings golfing, or pottering about his garden, or in his club or office; and after the midday meal he takes a nap and loads his family into a motor for a flight countryward.

"Smith is the best of fellows—an average twentieth century American, diligent in business, a kind husband and father, and in politics anxious to vote for what he believes to be the best interests of the country. Smith is far from being a fool, and if by his test of 'What's in it for me?' he finds the church wanting, it is, as he would say, 'up to the church' to expend some of its energy in proving that there is a good deal in it for him.

"Smith will not be won back to the church through appeals to theology, nor by stubborn reaffirmations of creeds and dogmas. I believe it may safely be said that the great body of ministers individually recognize this. Smith's trouble is, if I understand him, not with faith after all, but with works. The church does not impress him as being an efficient machine that yields adequate return upon the investment.

"The economic waste represented in church investment and administration does not impress Smith favorably, nor does it awaken admiration in Jones or in me. Smith knows that two groceries on opposite sides of the street are usually one too many. We used to be told that denominational rivalry aroused zeal, but this cannot longer be more than an absurd pretense. The idea that competition is essential to the successful extension of Christianity continues to bring into being many crippled and dying churches, as Smith well knows.

"And he has witnessed, too, a deterioration of the church's power through its abandonment of philanthropic work to secular agencies, while churches of the familiar type, locked up tight all the week save for a prayer meeting and choir practice, have nothing to do. What strikes Smith is their utter wastefulness and futility.

"To him the church is an economic parasite, doing business on one day of the week, immune from taxation, and the last of his neighbors to scrape the snow from her sidewalks!

"The fact that there are within fifteen minutes' walk of his house half a dozen churches, all struggling to maintain themselves and making no appreciable impression upon the community, is not lost upon Smith—the practical, unemotional, busy Smith.

"Smith shakes his head ruefully when you suggest it. It is to him a bad investment that ought to be turned over to a receiver for liquidation."—N. Y. American.

FOR A JEWISH UNIVERSITY.

Zionists to Discuss Plan for Institution in Jerusalem.

At the meeting of the General Executive of the international Zionist organization, held last week in Berlin, it was decided that one of the principal questions to be discussed at the forthcoming Zionist Congress in Vienna should be the advisability of erecting a Jewish university in Jerusalem.

It was recognized that the realization of such a project, in view of present conditions in Palestine, is somewhat premature, but it was declared that the obstacles placed in the way of Russian Jewish students desirous of entering the universities of their native country, or of Germany, were likely to make the adoption of such a plan a necessity before very long.

In the course of the proceedings a telegram was received from New York, announcing that Nahum Sokolow, a member of the Central Executive, had been received in Washington by Secretary of State Bryan, who assured him of his cordial sympathy with the aspirations of the Zionist movement and promised his friendly offices with the American Government in endeavors for their fulfilment. —N. Y. Times.

MADE HEART BEAT AFTER DEATH.

Details of how, following the experiments of Dr. Alexis Carrel, he was able recently to revive the normal action of the human heart ten minutes after death, will be divulged in a paper to be read at the next meeting of the Academy of Medicine by Dr. Bouchon. The paper says:

"After a motor car accident I was called in, and immediately perceived that the victim had been killed instantaneously. Despite my assurance that there was no doubt as to his death, the friends of the victim insisted that a desperate attempt should be made at resuscitation, and about ten minutes after the last breath I decided upon a surgical operation, having diagnosed traumatic rupture of the heart.

"I opened the thorax, and in fifty seconds laid bare the heart. I immediately found about a pint of blood in the pericardium and a heart wound about two and one-half inches long on the inner surface of the left ventricle. After suture I proceeded to apply my method of reviving heart action.

"After filling all the cardiac cavities with a special organic liquid I made a rapid tracheotomy and introduced oxygen by the tracheal tube, while my assistant performed artificial respiration tractions. I then began alternate rhythmic auricular massage of the heart, and at the end of about a minute I clearly perceived that the heart had resumed its physiological tonicity, and, to my great surprise, it continued to contract by its own action. Radical pulsation then became perceptible, and after I had closed the thoracic flap the heart continued to contract for thirty-five minutes. At the end of this time the contractions suddenly ceased and all subsequent efforts to reestablish them were in vain.

"Had there been merely cardiac traumatism by a dagger thrust, followed by instantaneous death, I think my method of revival, applied under favorable conditions, might possibly have given an appreciable prolongation of life; but this is merely hypothesis.

"I consider that this case has given valuable information from a scientific standpoint, as it is not merely a desperate one, but a confirmed case of death." —N. Y. Journal.

SUNDAY'S RECORD, 1912-1913.

Would $81,449 salary for nine months' work interest you? President Wilson gets $75,000 straight salary and $25,000 for traveling expenses for a full year's work.

When Billy Sunday closed his year's work at South Bend, Ind., he had received a total of $81,449 for 57,893 converts in his five campaigns, commencing last September at East Liverpool, O., and including revivals at McKeesport, Pa., Columbus, O., Wilkes-Barre, Pa., and South Bend. Columbus contributed $21,100, more than one-fourth of the amount. Wilkes-Barre, Pa. topped Columbus by giving the evangelist $23,527—the highest amount he ever received for a single campaign. The year is by far the greatest in both money and converts in Sunday's career.—Columbus (O.) Citizen.

FREE LITERATURE!

Send postal-card request to the editor for free copies of this paper. Some of the interesting subjects you may have for asking are:

Calamities—Why Permitted?
Creed Idols Smashed!
Spiritism is Demonism!
Where Are the Dead?
The Hope of Immortality.
Do You Believe in the Resurrection of the Dead?
Our Lord's Return.
Which is the True Gospel?
The Battle of Armageddon.
The Handwriting on the Wall.
The Sabbath Question.
Parable of Sheep and Goats.
Divine Ordination.
Some Foreign Mission Facts.
What is the Soul?

WHAT IS BAPTISM?

RIGHT AND WRONG VIEWS REHEARSED

"Are ye able to be baptised with the baptism I am baptised with?"—MATTHEW 20:22.

CHRISTIAN people in general believe in baptism, recognize it as Scripturally enjoined, and hence as being important. With many the doctrine has such force that they fear the eternal torment of those not baptized; hence in the case of the death of an infant one of the first questions is, "Was it baptized?" While this is true of all denominations, it is especially so with Lutherans and Roman Catholics, the latter going so far as to insist that if it be necessary that the child's life shall be sacrificed at the moment of birth, a baptism must be administered in utero.

Looking back we find that in the third century immersion was universally practiced, first of adults and later on of infants. In harmony with this nearly all the ancient church ruins show remains of large baptistries. The word baptism itself implies a complete covering with water, and it was not for some centuries that sprinkling was introduced and determined by the Roman Catholic authorities to be a proper and satisfactory form of baptism. Today, the majority of Christian people follow this custom of sprinkling, designating it baptism.

With others, we object to this usage, because the Greek word **baptizo** never signifies sprinkling, and secondly, we object that nothing in the Scriptures ever authorized the baptism of children anyway. In the Scriptures the ordinance of baptism is provided only for "believers"—"Believe in Jesus Christ and be baptized." Realizing that children are not believers, Lutherans, Roman Catholics and Episcopalians follow the custom of having "believers" represent the children—do the believing for them. These are designated godfathers and godmothers who solemnly obligate themselves, before God and man, that the child shall be a believer, that they will see to it that the necessary instructions are given so that it can, will, must believe. Some others, who follow the custom of sprinkling infants, take the matter more lightly and call it a christening, although there is a general sense of trepidation if an unchristened child die.

St. Augustine's False Teachings.

Without questioning the candor of St. Augustine, we feel free to question many of his teachings, amongst others the one which led up to this matter of baptizing infants. Under the claim that everybody not a member of the Church of Christ would surely go to eternal torment, St. Augustine made proper the baptism of infants, holding that thus they were received into the church, became subjects of Divine grace, and might be esteemed as rescued from eternal torture, the fate of all unbaptized infants according to his theology.

We pass by these changes of the Divine program during the "dark ages," with the suggestion that the few drops of water accompanying the words neither harm nor benefit the infant, and are in no sense of the word the baptism which the Scriptures enjoin. Hence from our standpoint such infants were never baptized at all. We proceed in our review of the subject to the consideration of the three different views entertained by those who practice immersion—all three of which we hold to be erroneous.

The Error of "Triune Immersionists."

Some well-intentioned people, finding that in the past, about the third century, Triune immersion was practised, and that it is still practiced by some, conclude that this must be the original baptism. This thought seems to them to be corroborated by our Lord's statement, "Baptizing them in the name of the Father and of the Son and of the Holy Spirit." We hold that these Christian friends are in error in that they have not gone back far enough in their search for the original mode of baptism. The Scriptures and not the theology of the third century should be our guide. Not a word in the New Testament writings suggests Triune immersion—three immersions in one—nor does our Lord's command imply three immersions, but rather that the one immersion is done in the name of and by the authority of the Father as well as of the Son and the Holy Spirit.

The inconsistency of the general mode of procedure may readily be noted, when it is recalled that everywhere in the Scriptures, baptism is a likeness or picture of burial. Indeed Triune immersionists especially emphasize this by baptizing face downward three times. When we ask, "Why face forward?" they answer that it is written in the Scriptures that Jesus "bowed his head" in death—that it is in imitation therefore of Jesus' death that the immersion is performed face downward. We remind them, however, that the Apostle says we are buried in baptism, and that burials are not customary face downward, either in our time or ever; but especially we call their attention to the fact that when they baptize face forward three times it must signify not only that our Lord Jesus died but that the Father died and that the Holy Spirit died. Such a view of the matter is quite sufficient to show its unreasonableness, inconsistency, inappropriateness. Surely our Lord and the Apostles never established Triune immersion; it is, therefore, one of the errors that have come down to us from the "dark ages," and should be abandoned.

The Error of the "Disciples," or the "Christian Denomination," on Baptism.

We are not seeking to find fault with fellow Christians, nor to embarrass them in their errors, but on the contrary are seeking enlightenment for our own minds and theirs, for our own profit and theirs—seeking to know the truth on the subject of baptism, believing that the truth makes free and brings a blessing which error cannot bring to us, the pure in heart.

"Disciples" claim that they have no written creed. Nevertheless their religious papers and theological works serve them as a creed, and on the subject of baptism tell us that immersion in water is the Divine formula necessary for the forgiveness of sins after faith in Christ has been exercised. We dispute this, and claim that God has attached no such important place to water baptism. Nevertheless, from the standpoint of our "Disciple" friends, this matter is a very important one and deserves a great deal of consideration. For if their theory be true, it follows that Lutherans, Romanists, Episcopalians, Presbyterians, Congregationalists, etc., etc., as well as all the heathen, are yet in their sins—hence not in fellowship nor relationship with God, but on the contrary liable for the penalty of sin upon themselves.

If, as nearly all of them believe, the penalty for sin is eternal torment, nearly all mankind—all except those who have been immersed—are en route to eternal torment. What an awful thought! One would think that a thorough conviction along this line would arouse our "Disciple" friends to an earnestness which would outdo the Salvation Army in an endeavor to have believers immersed for the remission of their sins, that thus they might be saved

It is but fair to our "Disciple" friends that we admit that they quote certain passages of Scripture which seem to give strength and color to their views until they are rightly interpreted. For instance, they quote us the words of the Apostle, "Repent, and be baptized (**baptizo**—immersed) every one of you, in the name of Jesus Christ, for the remission of your sins" (Acts 2:38); and again, "Arise, and be baptized, and wash away your sins, calling on the name of the Lord." (Acts 22:16.) There are four texts of this general style upon which the "Disciple" friends rely as proofs, supports to their faith and practice on this subject. We acknowledge the texts and give them full weight, but call attention to the fact that they were addressed to Jews and not to Gentiles.

The Jews were already baptized as a nation into Moses in the sea and in the cloud. (I Corinthians 10:1, 2.) They already had a standing with God under the Law Covenant, but many of them had transgressed that Covenant—indeed the entire nation came under a special curse on account of the death of Jesus, "His blood be upon us and upon our children." To these, water baptism was held out as a symbol of their cleansing or putting away of these sins or transgressions of the Law, as indicating their return into fellowship with Moses and his Law, that thus they

(Continued on 3d page, 1st column.)

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ADMIRES PASTOR RUSSELL

PROF. S. A. ELLIS.

I lift my pen, not in defense of any doctrine, creed or dogma, but in defense of a man, in defense of fairness, justice and righteousness. Pastor C. T. Russell, of Brooklyn, N. Y., stands out prominently as a target for the pulpits and religious press of the country today. I believe there is no one more bitterly persecuted, harshly condemned, woefully misrepresented and misunderstood than this fearless, conscientious man of God.

No infidel writer, such as Hume, Voltaire or Ingersoli, ever suffered such ruthless attacks as have been made upon Mr. Russell.

Whether this persecution and misrepresentation is due to prejudice or ignorance of this man's real character and writing, is not for me to say, but I believe both are elements that play a part in the widespread criticism uttered both from the pulpit and the press.

Naturally, men will resent any attack made upon the creed of their persuasion, for they hold to their religious creed and affiliations with more tenacity than they realize, until some strong mind, backed by Scripture proof, begins to uproot their doctrine by showing their inconsistencies and errors.

This is what Mr. Russell proceeds to do. The fact is, very few of us have taken the pains to examine, critically, by the light of the Divine Word, the doctrine handed down to us by our fathers. This accounts for the fact that Methodist parents raise Methodist children and Baptists raise Baptist children, etc.

I am amazed beyond measure to read so many fallacious statements published regarding the character and writings of this man. He has been called a "gray bearded egotist," a "bigot," a "haberdasher," and many other uncomplimentary terms have been applied to him, and statements made which I know to be without foundation, and which strike me as being not only very unkind, but very un-Christian. On the contrary, he manifests a very meek and humble spirit, and urges his readers not to be content with his argument, but to go to the Scriptures which he points out, and read for themselves.

He is charged with teaching heresy. An article by a minister was recently published in a religious paper, in which he gave a lengthy criticism of Mr. Russell's writings, referring to them as heresy (apparently forgetting that there was a time when his own denominational views were considered heretical). This article not only misrepresented Mr. Russell, but showed a lack of critical comparison of his writings with the Scriptures.

For instance, the statement was made in that article that Mr. Russell denies the resurrection of Jesus Christ. The truth is, I doubt whether one of his critics can preach a stronger sermon on the resurrection than one by him which was recently published in about 1,500 newspapers in the United States, Canada, Great Britain and elsewhere, and was read doubtless by 12,000,000 people. It showed most conclusively that the world's hope of everlasting life rests entirely upon the resurrection of the dead. Jesus Christ being the First-Fruit of them that slept, God thus gives assurance unto all men—a hope of a resurrection, as He raised Christ from the dead.

The resurrection is the thread of his discussion from the beginning of the first volume to the end of the sixth volume of his well-known works, STUDIES IN THE SCRIPTURES.

Mr. Russell was further charged in the same article with denying the Atonement made by Christ between God and man. Nothing could be further from the truth.

Mr. Russell's first sentence in the fifth volume, entitled "The Atonement Between God and Man," is as follows:

"The Atonement lies at the very foundation of the Christian religion." He sets forth the philosophy of the Ransom in such a clear, logical way as has never been done before by any other theologian, presenting such an array of Scriptures as would satisfy any fair-minded, thinking man.

No one need be in doubt about his views on these vital subjects.

Besides misstating his views on the Bible, his very motives have been questioned, as it has repeatedly been charged that he is actuated by financial motives. The fact is, he was a man of wealth 40 years ago. When he began to spread his views on the Bible, he spent at the outset $42,000 in the publication of a pamphlet entitled "Food for Thinking Christians," which was distributed free to every English speaking congregation in the United States, Great Britain and Canada, following it up with repeated large donations. His books, which are published in many languages, by the millions, are sold practically at cost, nor does he receive a penny of royalty from the sale of them. He never takes a collection. He has belted the world with his writings, and has himself compassed the earth and preached the Gospel to every nation of importance in the world.

His private life also has been assailed by the same class of critics. These charges also are seen to be without foundation, when we seek the origin of such reports. No one who knows anything of his labors in theological research will ever sneer at Mr. Russell. He is not to be measured by common standards. When you look at his matchless labors, his scholarly attainments, his donations to the world, in his writings, his time, his labor and money spent for the enlightenment of others, all flippant criticism becomes contemptible and mean.

As a logician and theologian he is doubtless without a peer today. In his research for Biblical Truth and harmony he is without a parallel in this Age.

Without a blemish in his character, with the loftiest ideals of God, and the possibilities of man, he towers like a giant, unmatched. His defects fade into insignificance. He has been too busy spreading Divine Truth, as he honestly sees it, to waste time in frivolous speculation in matters not in some way connected with man's future state, as outlined in "The Plan of the Ages." Unselfish, liberal and courteous to Christians of all denominations, but fearlessly condemning, in unmeasured terms, the errors and inconsistencies in their creeds, as he sees them, he ranks with immortal benefactors, and is stamping his opinion on the world as no other man has done since the days of the Reformation.

Multitudes flock to hear him, Jews, Gentiles of all creeds, both Catholics and Protestants, and infidels, many of whom have become strong in faith, where they were before tottering on the verge of despair. Many read his sermons in private, but through fear of criticism and ostracism dare not mention the fact, for they have been warned against reading them. In some places his books have been burned, by the advice of shepherds of flocks, where his books have been discovered.

Efforts to throttle the press to prevent the publication of his sermons have repeatedly been made. Why this opposition?

Why would any one oppose investigation or revelation and searching the Scriptures? Why? What right has any one to prevent free thought, free speech, or the freedom of the press? What manner of men are we?

Let men, preachers or what not, beware of blocking the way of such a man. Jesus said, "And whosoever shall offend one of these little ones that believe in Me, it is better that a millstone were hanged about his neck, and he were cast into the sea."—Mark 9:42.

Better be like Gamaliel in the days of the Apostles, when St. Peter and others were on trial. Gamaliel rose up and said, "Refrain from these men and let them alone, for if this work be of men it will come to naught; but if it be of God, ye cannot overthrow it for you fight against God."

"WITH WHAT JUDGMENT YE JUDGE"

RECENTLY we received a copy of a letter sent to Rev. Moorehead. We have not learned if it received a reply. The spirit of the letter is kind and moderate, hence we publish it. It is in marked contrast with the various slanderous attacks made upon the Editor of THE WATCH TOWER. A number of religious papers of various denominations attack Pastor Russell with slander and abuse, and such a manifestation of alarm and viciousness as to suggest that they are terrified and fearful that all their honor of men and titles and scholarship and musty creeds will be scattered as the chaff of the summer's threshing floor.

We trust that Pastor Russell's friends, as well as his enemies, recognize how different is his attitude. He does indeed attack false doctrines unsparingly, but he never, in his sermons or any of his writings, descends to personalities. It is because the clashing creeds cannot be sustained by their devotees that the latter manifest their displeasure by attacking Pastor Russell.

The letter follows:

Rev. William G. Moorehead, D.D.

Dear Dr. Moorehead:

I read some time ago your article in the seventh volume of Fundamentals on the teachings of Mr. C. T. Russell. I felt like writing you at that time but did not. Recently I read the summary of your article in one of my religious papers and have had an increasing impression to write you. I hesitate to do so because of the high regard I have always had for you as one of my teachers of twenty years ago, and also because of the high esteem in which you are held in the company of Biblical expositors and Christian workers in general. Yet I feel also that in the interest of truth and fairness your article should have some attention.

I feel that this article from your pen is unworthy of a man like you. I cannot understand why such a careful student as yourself should make statements such as you make in this article, when they are so manifestly and greatly in error.

In addition to reading five of the six volumes of his "Studies" carefully, and the sixth volume in part, I have also read many other pamphlets, magazine articles and sermons of Pastor Russell's, and also every criticism I have found or heard of in opposition to his teachings. I was one of his critics for about fifteen years, and I based my criticisms upon reading about half of one chapter of one of his books. A few years ago it occurred to me that I might not understand his full thought, so I took time to inform myself on the subject I had been criticising, and when I obtained more information I became an admirer of his work, though I do not agree with him in all his conclusions. I have reached the conclusion concerning the authors of the criticisms that I have read, that they do not know any more about Pastor Russell's teachings than I did in the days when I was so liberal with my condemnation. They all remind me of the testimony of the two witnesses who offered testimony before the Jewish council when Jesus was on trial. They said, "We heard him say: 'I will destroy this temple that is made with hands, and within three days I will build another made without hands.'" Now Jesus had said something like that—though essentially different. These critics seem to have read Pastor Russell's works with the same methods and motives that Thomas Paine, Robert Ingersoll and others of their class read the Scriptures and criticized them. This seems very unfortunate since it has been done by men who have been eminent for Christian character and leaders of Christian thought.

Coming now to your article: I cannot take up all the mistakes you have made in this, but will confine myself to those lying on the surface. In the opening sentence you assure us that in the series there are "six rather bulky volumes, comprising in all some two thousand pages." On page 123, you speak of "a careful reading of these volumes," so we conclude that you have read them all carefully. (This is what you should have done before putting yourself on record in criticism of them.) I note that in your references to and quotations from these books you confine yourself to the first three volumes, and chiefly to the first two. I note also that you quote a single sentence, or part of a paragraph, giving only a partial presentation of the author's thought, and then proceed to criticize it. This is a most unfair method. It reminds me of an article I read a few years ago in which the writer was opposing the doctrine of the total depravity of man, and as a proof text he quoted John 9:3, "Neither hath this man sinned, nor his parents," and said that Jesus here taught that here were at least three persons who had never sinned. Your method with Pastor Russell is identical.

Under the heading, "Ninth Error," in your article, you say: "One of these, the ninth error, essential and fundamental in Christianity, is the person and work of the Holy Spirit. There is a strange and ominous silence regarding this most important subject very apparent in the writings of Pastor Russell. A careful reading of those volumes, comprising more than one thousand pages, has discovered but one solitary reference to the Spirit; it is a casual mention of the Spirit in connection with the Day of Pentecost. The statement is simply made as a historic fact, or rather as an event which marks a stage in the development of the Christian Church. Not one word of teaching has the writer found in Pastor Russell's works as to the distinct personality of the Spirit, or as to His supreme agency in the salvation of sinners."

Now I must say frankly, though courteously, that I cannot understand how, or why, a man with your record for accuracy could be so careless or dishonest as to make such a statement. In your opening statement you say, "There are six volumes of two thousand pages;" and here you say that you have given these volumes a careful reading, and count but ONE thousand pages, and then you make a bold and erroneous statement—that the author ignores the Holy Spirit! A judge would not think of rendering a verdict with only half the evidence in, but you speak boldly in condemnation of Pastor Russell when you are only half way through his books. Now, if you have given these volumes a "careful reading," I do not see how you missed in the fifth volume, pages 163 to 300, where the author gives ONE HUNDRED AND THIRTY-SEVEN PAGES to a full presentation of the person and work of the Holy Spirit, in connection with the redemption of the race of man. How can you explain this?

It is true that Pastor Russell may teach some things concerning the Holy Spirit that you will not agree with, but he does not ignore the Spirit, as you say he does. It is evident that in making this criticism you were very careless, to say the least, and this should make those who are seeking the Truth very cautious about accepting your statements without full verification.

Another mistake which lies on the surface in your article is found on page 125, where in reference to Pastor Russell's lecture on the subject of "To Hell and Back Again," you say: "Crowds have listened with no little satisfaction to his assertions that there is no hell, no eternal punishment, no hopelessness after death." Now I have not heard Pastor Russell speak at any time, nor have I read this particular lecture, but if he in this lecture teaches that there is no hell, and no punishment for the finally impenitent, then he in this lecture flatly contradicts what is very clear in all his writings. I have never read an expositor who speaks with more clearness and earnestness of the eternal punishment to be meted out to the finally impenitent. It is true that he does not believe in a literal lake of fire of burning brimstone, and that men are eternally tortured in this, but in this he is not out of harmony with thousands of other good, orthodox teachers.

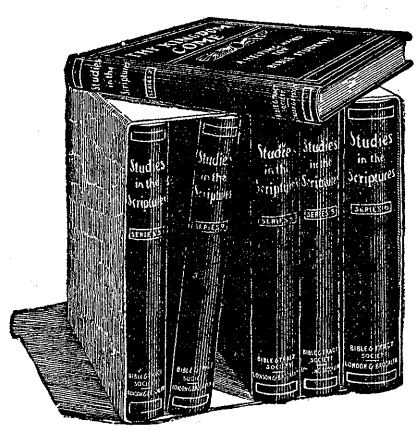
I hope you will not think me impertinent if I, as one of your former students, ask you a question here, as we used to have the privilege of doing in the classroom. In this article of yours, in Fundamentals, on page 126, you say: "We read in Revelation 19:20, 20:10, that after a thousand years in the lake of fire the Beast and the False Prophet are still there undestroyed." Now, I have looked up the several translations that I have in my library and I do not find that word "undestroyed" in any of them. In what translation will I find it, and what is the authority for putting it into that passage? I am a seeker after the full Truth, and if that word has any authority for being in that passage I would like to know it, for it is important.

Now, in closing, I want to say that you need have no concern about one of your pupils following Pastor Russell. I have his books in my library and consult them freely, as I do every other good expositor I can find, and afford to buy. I have passed beyond the early stage of the disciples who wanted to forbid some to teach or cast out devils because they "follow not US." I have received unlimited aid from you, and also from Pastor Russell. I do not feel like saying with you that he is "being used of the evil one to subvert the truth of God." My church officials still regard me as sufficiently orthodox that they can go to sleep and allow me to continue preaching to the congregation.

With kindest regards for you and highest appreciation of the help I have received from you, I am,

Yours in His service,

(REV.) T. S. THOMPSON—*N. Dak.*



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(*Continued from 1st page, 4th column.*)
might be transferred, with all the faithful of that nation, from Moses, the typical head, to Christ, the real Head of the Lord's faithful.

That baptism for the remission of sins was commenced by John the Baptist and his disciples, was continued by Jesus and His disciples, and was applicable to the whole Jewish nation and to no one else. As an illustration, notice that when St. Paul visited Ephesus he found some believers who seemed to be lacking certain gifts of the Spirit at that time amongst believers. Inquiry developed the fact that they had been baptized with "John's baptism"—the baptism of repentance and washing away of sins in water. Then the Apostle instructed them more fully, assuring them that John's baptism was all right in its time and place, but that they should be baptized in the name of Jesus—baptized into Christ. They were baptized properly and received the Holy Spirit. (Acts 19:1-7.) Thus we see that baptism is more than a form; that its real meaning must be discerned; that a misconception of its meaning would be a hindrance to Christian development, and that John's baptism of repentance and washing away of sins is the same that is now practiced by our "Disciple" friends under the teachings of Alexander Campbell.

"Baptists" Somewhat in Error Also.

Of all Christian denominations we believe that the Baptists most closely approximate the truth on this subject, and this is not to be wondered at, seeing that they have made a specialty of this doctrine. Nevertheless we regret to say that our Baptist friends are considerably in error also on the very doctrine they make so prominent. Without prejudice toward any Baptist brother or sister we wish to examine their views reasonably and logically and Scripturally and to trace out their difficulties, to the intent that all who love righteousness, all who love the Truth, will have the benefit thereof, and may be the better enabled to profit thereby. According to Baptist doctrine, baptism is an immersion in water, and of it they make the door into the Church—not merely into the Baptist church, but they are particular to tell us that water immersion is the door into the Church of Christ.

A Baptist minister after having read the first volume of SCRIPTURE STUDIES called at our office and, in the course of some remarks, said, "Well, I am glad that you agree with us Baptists on the subject of immersion anyway." We replied, "Partly, brother," which was the best answer we could make him. "Well," he said, "give me your view? Wherein can we be wrong on this subject?" We replied, "Let us see first, brother, whether or not we understand Baptist doctrine as you do. Then we will point out what we think are some of its difficulties, and subsequently we will indicate what we think the Scriptures do teach. To our understanding the Baptists hold that an immersion in water is the door into the Church of Christ. Do you agree to that?" He answered, "Yes." "If we understand Baptists, that is the reason why they exclude Christians of other denominations from the Communion table. They claim that the Lord's Supper is intended only for those who belong to the Church, and that none belong to the Church except the immersed, and hence that they are not at liberty to consider others as true Christians, members of the Church of Christ, nor to invite them to fellowship at the holy board. Are we right?" "Yes," he replied. "Well, then," we said, "according to Baptist doctrine, Presbyterians, Methodists, Episcopalians, Lutherans, Roman Catholics and Congregationalists are not in the Church of Christ." He reluctantly said, "No." "Well, then," we continued, "is it not the teaching of Baptists that the Church alone is to be saved, and that all who are not in the Church are lost—and by the word 'lost' do they not generally mean consigned to eternal torment? If this be so, the Baptist teaching that only the immersed are in the Church, that all others are outside and that all outside are under condemnation of eternal torment—that seems to us to be very unreasonable. We cannot believe it! We know you do not so state it, but is not that the logical conclusion and inference of your teachings?" "Well," he replied, "what will you do with it? Our Lord says, 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned.'" We replied that his quotation was not a part of the original Scriptures—that all of the 16th chapter of Mark, from the 9th verse to the end, is spurious, as indicated by the fact that it is not contained in the oldest Greek MSS.

We then asked, "Do you think, brother, that all the true 'wheat' are in the Baptist church? Have you never found people outside its communion who give evidence of having the Lord's Spirit, the mind of Christ?" "Yes," he thought he had seen some, who were very good Christians indeed, who had never been immersed. "Now, on the other hand, brother, have you not found in the Baptist church communion some who seem to be devoid of the Lord's Spirit, respecting whom it is written, 'If any man have not the spirit of Christ he is none of his'? Have you never seen any 'tares' in the Baptist church?" "Yes," he answered, "I think I have found tares in the Baptist church as well as wheat outside the Baptist church." "Then, do you not perceive that the 'door' to your church is somehow or other defective—when it lets in some who are not truly the Lord's members and when it excludes some who are truly His? Surely the door of water baptism, as you have recognized it, has not been in proper working order, else there would not be such results." He was perplexed, and urged that we explain our views of baptism.

The Scriptural Teaching on Baptism.

We explained to him that the baptism which the Bible sets forth, emphasizes, makes all important, is not the water baptism which our Baptist friends suggest. It is the baptism with which all the holy ones of every denomination or outside of every denomination have been baptized. It is a baptism which knows no denominational boundaries or limits. True it is that the Lord and the Apostles enjoined a water baptism and practiced the same, and that all believers today ought to similarly enjoin and practice a water baptism. But we hold that it must not be allowed to have the place of the real baptism, else all would be confusion on this subject, as it is today amongst Christians of all denominations. Water baptism is merely the symbol or picture—the outward evidence to others that the real baptism has already taken place in our hearts. The question then arises, What is the real baptism of which the water baptism is merely the symbol or picture?

Turning to Romans 6:3-6 we find that the Apostle is here enjoining baptism and laying great stress upon it, and yet never refers to water baptism. So great is the stress laid upon baptism that the Apostle declares, "If we have been planted together in the likeness of His death we shall also be in the likeness of His resurrection." In other words, the Apostle's intimation is that if we share with Christ in His true baptism we shall also share with Him in His resurrection.

Here the entire stress is laid upon baptism—everything else is ignored; baptism is made the sole condition of our attaining to the great prize of glory, honor and immortality as members of the Body of Christ. Surely the Apostle did not mean that a water baptism would accomplish so much as this! Surely we will all agree that if we were dragged through oceans of water, or buried fathoms deep, it could by no means guarantee us a place in the First Resurrection. But the Apostle here shows a baptism which, if we participate in it, will absolutely guarantee us a share in the First Resurrection—a baptism which is, therefore, as different from water baptism as day is different from night.

A Baptism Unto Death.

The Apostle here specifically tells us that "So many of us as were baptized into Christ Jesus were baptized into His death." Here baptism is twice mentioned, but no intimation of water baptism. Baptism into Christ is not baptism into water, baptism into Christ's death is not baptism into water. We need to be more critical in our study of the Divine Word. What is it to be baptized into Christ? We answer that it signifies, to be baptized into the Church of Christ, because the Church of Christ is figuratively spoken of as "members in particular of the Body of Christ," of which Jesus is the Head.

All called during this Gospel Age are to seek to attain membership in the Elect Church, the Elect Body of Christ, and the Apostle here tells us that they are immersed into that Body, are baptized into that Body. This agrees well with the Baptist view, only that they would say baptism by water into this Body, whereas the Apostle proceeds to say that we are baptized into this Body of Christ by being baptized into His death. For the time being the Apostle ignores water baptism altogether—he is explaining the true baptism and not the symbol. Let us follow his course.

What, then, is signified by this statement, "baptized into His death"? How was His death different from the death of others? The Scriptures set forth that we originally were dead in Adam, dead in trespasses and sins, and under Divine condemnation, but that we are justified, set free from that condemnation and death condition through faith in the Redeemer. It is these, justified by faith, reckoned free from the Adamic death sentence, who are invited to be immersed into the death of Christ. The difference between being dead with Adam and being dead with Christ is all the difference in the world: Adam died as a sinner because he was unworthy of life; Christ died as our Redeemer, sacrificing Himself, His life-rights, on behalf of mankind—He laid down His life, He poured out His soul unto death, a sacrifice for sins. The invitation to believers is to join with Christ in this work of self-sacrifice in the service of righteousness and truth, in the service of God and in opposition to evil.

Our Lord accomplished His death during the three and a half years from the time He was baptized by John at Jordan until He breathed His last upon the cross. During all that time he was dying—fulfilling His sacrifice. His sacrificing began at Jordan, in the sense that He there presented Himself to the Father, saying in the language of the Prophet, "Lo, I come, in the volume of the book it is written of me, I delight to do Thy will, O My God, Thy law is written in My heart." (Psalm 40:7, 8; Hebrews 10:7) Our Lord made a covenant of death at that moment, which it required the succeeding three and a half years to accomplish.

Similarly we, lifted out of Adamic condemnation, were invited to present our bodies living sacrifices to God, to sacrifice with our Lord Jesus, to be baptized into His death—His sacrificial death. Our consecration is like His—unto death—and that consecration is our real baptism. Hence we see that whether they are Methodists, Presbyterians, Lutherans, Baptists, Roman Catholics, Episcopalians, etc., all who are trusting in the precious blood of Christ and have made a full consecration unto death with Christ—all of these have been baptized into Christ, all such are members of His body, His church.

On the other hand, those who have not taken these steps of faith and consecration are not baptized, are not in the Church whose names are written in Heaven, are not counted by the Lord as members in particular of the Body of Christ. Here we see the clear line of distinction which the Lord draws between the true Church and the nominal church, and between the true Church and the world — it is based upon real character development. As the Lord continued to be baptized into death, so far as His will was concerned, until the end of His journey, so it is for us not merely to will to be conformed to the death of Christ but also to perform—"to lay down our lives for the brethren."

Thus during the three and a half years of our Lord's ministry He was dying daily, or being baptized into death all of that period. And so with us who are following in His footsteps, we are dying daily, being gradually more and more buried by baptism into His death. As His baptism was accomplished, finished at Calvary when he breathed His last, so our baptism will be accomplished, completed, finished in death when we shall breathe our last.

"I Have a Baptism to be Baptized With."

That we are not making a new doctrine nor wresting the Scriptures from their plain statement on this subject, note our Lord's words just before He suffered—"I have a baptism to be baptized with, and how am I straitened (in difficulty) until it be accomplished!" (Luke 12:50.) What did the Lord mean? Did He wish to be immersed again in water? O, no! He had no such thought—water was only the symbol, and that He had performed three and a half years before. What He meant and what He said was that, as He neared the completion of His baptism unto death, He experienced the greater difficulty and was longing for its completion, which came the very next day when on the cross He cried, "It is finished." What was finished? His baptism was finished—His baptism into death.

Another testimony along this line, corroborative of all the Apostolic teachings on this subject, is found in our Lord's words to the two disciples, James and John, who said to Him, "Lord, grant that we may sit, the one on Thy right hand and the other on Thy left hand in the Kingdom." He answered them in the words of our text, "Ye know not what ye ask. Are ye able to be baptized with the baptism that I am baptized with?" No one will claim that Jesus meant, "Are you able to be immersed in water?" All Bible students know that James and John had baptized scores of Jews; not only as John's disciples, but subsequently as the disciples of Jesus, they had done much immersing. Unquestionably our Lord referred not to His water baptism, but to His baptism into death. We are to understand from the query, then, that whoever would sit with the Lord in the Throne, whoever would be of the Elect Church, must be baptized with the baptism wherewith He was baptized—a baptism into death—a full submission and consecration of every talent and power to the doing of the Divine will, even unto death. The Lord said, "Are ye able?" but unquestionably he meant, "Are you willing?" For how could the Apostles state their ability? They were willing, and that was quite sufficient—He would do the rest. And this is the picture of the symbolical immersion; the consecrated follower of the Lord having already surrendered himself to the Lord, being already reckoned dead, confesses this only by placing himself in the hands of the administrator, who, in the picture, represents the Lord, and who buries him in the water in symbol of our burial by the Lord into His death, and he raises him from the water in symbol of our resurrection by the power of the Lord from death. How beautiful the picture! How full of meaning! He that has experienced the real baptism—he that has made a full consecration of his all to the Lord and is seeking to perform his sacrifice would not hesitate for a moment to symbolize this in the manner which the Lord and the Apostles have prescribed and exemplified.

With this Scriptural view of baptism, we indeed see that only the baptized have access to the true communion table of the Lord—to the spiritual feast which the Lord spreads for those who are His and respecting whom he says He will gird Himself and come forth and serve them. (Luke 12:37.) From this standpoint we see that none of the Lord's true members are or could be excluded from a share in His baptism into death. We see also that others cannot be baptized with this baptism though they may have outward forms and ceremonies without number.

"THE ROYAL DIADEM"

"Thou shalt be called by a new name; . . . thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."—Isa. 62:2, 3.

IN one place the Prophet Jeremiah declares, "This is the name whereby **He** shall be called, Jehovah our Righteousness." In another place he says, "She shall be called, Jehovah our Righteousness (or, the Righteousness of Jehovah)." And so the Apostle declares, "That we might be made **the Righteousness of God** in Him."—Jer. 23:6; 33:16; 2 Cor. 5:21.

These statements refer to Zion. The **typical** Zion is the Jewish nation; and the **antitypical** Zion is the glorified Christ. Very properly, then, we may understand that the blessings which belong to the Church on the spirit plane will, on the earthly plane, belong to the Ancient Worthies, who will be in Divine favor forever.

The two expressions, "a crown of glory" and 'a royal diadem," express practically the same thought, the repetition making the sentiment doubly impressive. A diadem is a crown. Crowns are generally used to add dignity and honor to the individuals wearing them; but the Scriptural expression, "A crown of glory, . . . a royal diadem in the hand of thy God," does not include the thought of a diadem that is to be **worn**, as giving glory to God; but rather as representing a **beautiful ornament in the Divine hand**, as you take something in your hand to look at the beauty and workmanship.

The jewels that will make this diadem **beautiful, when properly tested by the great Master-Workman**, are the Church. The Lord will come to make up His jewels, to secure His jewels. "God hath set the members in the Body." The text refers to the final setting in the future, in the Kingdom condition. As star differeth from star in glory, so shall these jewels differ in setting and position. This also applies to the present time. The present arrangement is subject to change in proportion as the **individual** will or **will not** be **fully submissive** to the Lord's will. There has been a selection of a jewel class; and the experiences of this class during the Gospel Age have been the polishing processes; and there will be a setting in the end of this Age, when the Church is completed. This began when the First Resurrection began.

The first setting in this royal diadem was, undoubtedly, our Lord Jesus Himself. He is the first in this great diadem which Jehovah has in His hand. Next will come the members of the Body, as they shall be perfected in the First Resurrection—the Apostles and sleeping saints, each as he is granted his change, "in a moment, in the twinkling of an eye." Each jewel will be placed in that particular setting for which Jehovah has seen that it is prepared.

When the mother of James and John went with them to Jesus and requested that her sons might sit, the one on His right hand and the other on His left hand, He said that these places would be given to those for whom they are intended by the Father. Those positions will not be given through favor, but through justice. Any place will be glorious in this company. Only the Lord is competent to say who shall sit on the right hand and on the left. We shall be pleased to have His will done; and beyond the veil we shall have such a sense of justice that we shall be glad to have the matter as the Father has arranged.

The Lord is first; we think probably St. Paul is next. And we think St. Peter and St. John have prominent places. We shall all be perfectly content and pleased with whatever the Father will decide. We shall be glad of any place. And any one who would not be of that spirit, of that disposition, will thereby indicate that he is not of that class which the Lord would have there. Any who will be of that class will be glad to accept God's decree and to prefer it to anything they could have devised.

So the Church in the hand **of God** is the Church in the hand of Divine power. That power will use the Church and she will be a crown of glory and a thing of beauty, **gloriously reflecting to all eternity the workmanship of our God.** How glorious it will be! How beautiful! The Lord Jehovah will have the setting of these precious jewels, one reflecting upon another in that crown of glory and diadem of beauty, with the Lord Jesus in the chief place, for the Father will not give to the Church any glory that He would not give to the Lord Himself. The Church is to be displayed before men as "a thing of beauty and a joy forever"—God's handiwork.

He is selecting the jewels now, and is providentially dealing with them. When the process of polishing shall have been completed, He will use them in a very special sense for a thousand years. As a star blazes in glory, so the Lord will make use of each one of the Church. But the use of the Church which the Lord will make at that time will be only **a part** of the work which He intends to accomplish. The Apostle says, "That in the ages to come He might show the **exceeding riches of His grace** in His kindness **toward us** through Christ Jesus."—Eph. 2:7.

All who are in Christ, all who are in the "elect" Body of Christ—to these God will show His **exceeding** grace. His grace and favor will be **showered** upon the Church. And the world will eventually see in the Church the culmination of all of God's creative work. The glory of the Church will be manifested in the sight of angels and of men. And so the Lord indicates the blessings that are to be ours if we are faithful in making our "calling and election sure."

Let us never forget that we are a **"peculiar people,"** separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into His marvelous light. And if thus separate from the world and from Christians who partake largely of the worldly spirit, what wonder if we find them all out of harmony with us, and either ignoring or opposing us in the performance of the Master's will.

CHRISTIAN VERSUS ANTI-CHRISTIAN SOCIALISM

"Godliness with contentment is great gain"—I TIMOTHY 6:6.

THE only proper contentment is that which is combined with godliness and which sees from the standpoint of God's Word the Divine Power able to correct the difficulties which assail us and all mankind. The godly believer thus instructed, is able to appropriate to himself the Divine promises of providential care and thus to be content with conditions which are not satisfactory.

On the other hand, those who either do not know of the Divine Power, or have lost their faith in Divine Wisdom, chafe more and more under present conditions. And the more discontented they become, the greater is their tendency toward ungodliness—doubt of Divine Love, Wisdom and Power. Self-dependence is a poor substitute and, as disappointments come, the combative find anger, malice, hatred, envy and strife surging through their minds. Then they become rabid socialists and are in the way to eventually become rabid anarchists.

Again, we have those who term themselves Christian Socialists. These well-meaning souls perceive the situation of their brethren and say, Yes, the world should be socially transformed. Its riches should not flow, as at present, into the favored channels, but should be scattered everywhere, for the general refreshment and comfort of mankind as a whole. They philosophize on what God surely would and surely would not approve amongst men, and then declare that all Christians should at once set about to secure to the world of mankind a just division of God's bounties. Their love and zeal for right principles we should and do admire and commend. But we cannot commend their course, their hopes, their preaching, by which they seek to obtain the ends desired. Recognizing the principles of Divine Justice they seek to apply these, forgetful of the fact that they have not the Divine Wisdom necessary to a proper application.

They seem to forget also that justice has been the same for several thousand years past, and that Divine Wisdom has not yet seen fit to establish Divine Justice amongst men. If they think that this is a neglect on God's part which they are wise enough to rectify, the thought is evidently an erroneous one. If they believe, on the contrary, that the time for the establishment of justice was not in the past, but has now come, they should be able to find and point us to a Divine revelation to this effect, practically authorizing them to take their stand now for socialism and explaining that the due time for the prosperity of justice has now come and how they shall proceed and what shall be the outcome. But do they offer us such evidences from the Bible? Do they offer us such proofs as these? Nay, verily. Like the other socialists they are merely discontented, and become more discontented seeking a remedy.

From the Bible standpoint the world is not properly ready for its own control under any form of government. It is a rebellious province in the Divine Empire—one in which sin and selfishness and death constitute the ruling elements. The Bible declares that what the world needs is a monarchy—a strong, centralized government in which the masses must not be allowed to have a voice at all, because, in their fallen condition, they know not what is for their own highest good. The Bible tells us that present institutions, under the power of selfishness, driving the wealthy in one direction and the masses in the opposite direction, is about to bring a universal crash—anarchy. This and atheistic socialism and Christian socialism, and in a larger sense, general selfishness and discontent are urging on the two great combatants, both of whom will fall in the struggle, never to rise again. However, according to the Scriptures, they will be succeeded by the Kingdom of God's dear Son.

That strong Government, that Theocracy to which every knee must bow and every tongue confess to the glory of God, is the Kingdom that the world needs. Its rule of righteousness alone will bring to mankind the joy and peace and blessing which all crave, but which none of us are wise enough to know how to bring about—not even our socialist friends. The part of faith and the part of wisdom is to look unto the Lord from whom cometh our help. Nor should we look to Him to approve our methods, but rather to be informed respecting His methods and to approve them and to co-operate to the extent of our abilities

Church Congress of Boston.

At a church congress, held in Boston, a day was given to the discussion of Christian Socialism. Both sides of the question were permitted to be presented. One minister was reported in the "Christian Socialist" as having made the following statement:

"Let us answer, 'Hasten the day when Labor, united, shall shake off its chains!' Our part as Christians is to help men out of every bondage! We are not perturbed that Socialism, in its eagerness to rid Labor of material bonds, has not yet realized the weight of bonds spiritual. That realization will come in good time, and Christianity must be ready to show the workers of the world how to be rid of all those fetters of the soul which material emancipation will but render more apparent. **But for Christianity, as too often now, to profess desire to free men of spiritual bondage,** while repudiating any call or need to strike fearless blows at their material prison bars, is to lay itself open to **justifiable charges of hypocrisy.** This must yield to braver counsels, though the striving be even unto blood against the sin of slavery which still defies modern industrialism.

"With widest meaning, then—inclusive of all that the most ardent and uncompromising Socialist lover of liberty has demanded, and embracing besides all that the Christian means when he proclaims the glory of spiritual freedom, Christianity must now take up the challenge and cry with world-wide voice like the sound of many waters and a mighty thunder—'Amen! even so, unite, ye workers; you have but your chains to lose, and you have a world to gain!'"

Those who propose to get Labor out of the "slavery of modern industrialism" should be willing to concede that if now is the proper time for it, God is as much interested in that release as they or we or others could possibly be—yea, much more so. If, then, they have received some special commission authorizing them to preach a new Gospel or a new edition to the old Gospel they should produce the proofs of this authorization. Until we see the proofs we must doubt their existence.

On the contrary, the Scriptures declare that there is but the one hope set before us in the Gospel, even as there is but the one Lord, the one Faith and the one Baptism. These workers and their coadjutors have not succeeded and will not succeed in making the world more happy by preaching to them the Gospel of discontent. Labor today is a hundredfold better fed, better clothed and better housed than in the days of our grandfathers, and it is safe to say that it is a hundredfold more discontented. All of these preachers, with doubtless the very best and noblest of intentions, neglecting the Word of God, the "wisdom that cometh from above" (James 3:17), are really doing injury by their "gospel" of socialism. Our Lord was surrounded by conditions of sickness, sorrow, poverty, etc., so that He could properly declare, "The poor ye have always with you." (Matthew 26:11.) The Apostles were similarly situated. Yet have we any evidence whatever that any of these attempted to break the chains of the "slavery of Labor"? Most assuredly not.

The Redeemer's Example.

While our Lord went about doing good, and healing **many** of the sick, He by no means healed all of the sick nor comforted all the mourning ones. His favors were specialized, as in the case of the impotent man at Bethesda. "There were multitudes of impotent folks there." (John 5:3.) But only the one was miraculously healed by our Lord's Word. Many widows were bereft of their sons, but only the widow of Nain had her son restored to her by the all-powerful Word of our Savior. He came not into the world to heal the sick, but to die for the world as its Redeemer. He left the great work, the important work of healing all the sick—the mentally, morally and physically sick, and of awakening all the dead, until the establishment of His Millennial Kingdom.

We likewise may do good unto all men as we have opportunity and especially to the "household of faith." But we likewise must wait for God's time and manner for the general healing of the world's sorrows and troubles. When in fulfilment of the prayer our Lord taught us, God's Kingdom shall come and His will be done on earth as it is done in Heaven, then all the blessing, all the helpfulness necessary to the full recovery of our race will be brought into operation. And it is not possible for any man or set of men, Christians or otherwise, either to improve upon God's great Plan of the Ages or to hasten His Plan.

Is it urged that the early Church at its beginning established a communistic society? We answer that this was not a worldly establishment, nor with those who recognized worldly principles. It was merely a social arrangement whereby the Church at Jerusalem only sought to deal with each other as one family. It was not successful. It did not persist. It did not have Apostolic commendation to other Churches. We may suppose, therefore, that the arrangement was Divinely permitted so as to show the Lord's people throughout the Age the impracticability of such an arrangement at the present time.

Heavenly Hopes Not Desired.

Many people would probably tell us that Socialists are crying out that heavenly hopes are not satisfactory—that what they want is earthly riches and comforts and that these they intend to have; and that what the people want is what the pulpit must supply—otherwise the influence of religion will wane in the world and its ministers will become back numbers, whom no one will care to hear or heed.

We answer that this is all very true, but that the difficulty lies in the fact that the Gospel Message is not properly presented to the people. The Message which our Lord and the Apostles presented is a consistent one, whereas the message from the majority of pulpits today is an inconsistent one. The people are told, by both Catholics and Protestants, that there is a Heaven for the saintly who before dying shall become firmly established in the graces of the Holy Spirit. As for the masses, they are told by Catholics that they must expect centuries of torment to be prepared for them. And by Protestants they are told that they will have an eternity of torment without hope of a release. And then both Catholics and Protestants unite in telling the poor world that such an arrangement for the future is the provision of a just and loving God, for which they should be deeply thankful, and that the troubles of this present life are partial penances for sin.

Tell the Truth—Shame Satan.

The Truth is so much more reasonable, so much more just, so much more wise and loving, that to every ear that hears it, there comes a satisfaction, a harmony, which error could never produce. God's Word tells us that our race is a convict race—condemned to death because of Father Adam's disobedience—because, as his children, we have inherited a share in his death sentence—not an eternal torment sentence. The Bible tells that Satan, who misled our first parents by misrepresenting God and His Word, has since misrepresented Him to mankind and that he it is who is responsible for the "doctrines of devils" (I Timothy 4:1), respecting the tortures of the dead, whom the Scriptures declare "know not anything." (Ecclesiastes 9:5.) The Bible tells us that God, seeing that many of our race, dying because of Adam's transgression, would be glad to return to fellowship with their Creator, and to be recovered from sin and death conditions, has made a provision for them. Our Lord Jesus by His death purchased the lives and liberties of Adam and his entire race. He died, "the Just for the unjust, that He might bring us back to God."—I Peter 3:18.

But why must we wait? Why must we pray, "Thy Kingdom come"? Why the delay? The Bible answers, again, that the Kingdom class must first be found—"the Little Flock" to whom it is the Father's good pleasure to give the Kingdom. (Luke 12:32.) This Kingdom class is to be composed of the saintly few who form positive characters for righteousness by faithfully following in the footsteps of their Redeemer; by being taught of Him in the School of Christ. These faithful few of present selection, or election, are symbolically spoken of as the "members of the Body of Christ," which is the Church of glory; and again, as His Joint-Heirs in His Kingdom. The Kingdom will not be established until this Elect class is completed. These must share in the sufferings of Christ and then the glory will immediately follow.

The Desire of All Nations Shall Come.

The Lord declares that the desire of all peoples shall come. The people of the world in general would desire the coming of the Lord's glorious Kingdom and would rejoice in it, if they knew about it. The Divine provision would satisfy their longings as nothing else could do. All ministers of God should hold up before them the glorious Message of the Divine Word. This would bring them joy and peace and rest of heart, notwithstanding the incidental trials and difficulties and weaknesses of this present time of distress. Socialism stirs up the minds of men to dissatisfaction and to worry and to fear and to strife, and leads them on and on into the great time of anarchistic trouble. The Gospel Message, on the contrary, would be helpful, comforting, sustaining.

True it is not all men who are able to receive the Gospel Message; but those who cannot receive it, would be far better off without the distracting gospel of socialism, which merely arouses them to greater dissatisfaction. The Bible tells that in mercy God has hidden His Plan from the world, and intends that only the saintly believers in the Lord Jesus Christ shall understand the secrets of it. "The secret of the Lord is with them that reverence Him; and He will show them His Covenant."—Psalm 25:14.

So, then, the work of the Christian ministers, as Divinely appointed, is to let the world alone to be dealt with in God's due time, and to comfort and sustain and instruct merely those whom they find to have **the hearing ear of faith:** These are to know the Truth and the Truth must make them free from errors and superstitions and bring them to the place of full consecration to God—sanctification. Such are to be informed respecting the Kingdom of which they are invited to become members, by becoming members of the Body of Christ through faith, consecration and obedience unto death. The world in due time will have the good blessing which God intends for it.

Socialism amongst men will be the Divine arrangement following the Millennial Age—following the lifting up of the race to perfection by the Redeemer-King. Then socialism will be a grand success, because of the perfection of all mankind then living, the unworthy having all been cut off in the Second Death.

WHAT SAY THE SCRIPTURES?

Let God's inspired writers be heard in opposition to heathenized church traditions, and let reason judge which is the right view, and which the error. First note the Old Testament—the Divine revelation covering 4,000 years. The Prophets of the Old Testament do not mention a word about eternal torment; but they do repeatedly mention **destruction** as the sinner's doom, and declare over and over again that the enemies of the Lord shall **perish.** The Law given to Israel through Moses never hinted at any other penalty than **death,** in case of its violation. The warning of Adam when placed on trial in Eden contained not the remotest suggestion of eternal torture in case of failure and disobedience; but, on the contrary, it clearly stated that the penalty would be death—"In the day that thou eatest thereof, dying, thou shalt **die.**"—Genesis 2:17, margin. Compare 2 Peter 3:8; 2:12.

Surely, if the penalty of disobedience and failure is **everlasting life** in torment, an inexcusable wrong was done to Adam, and to the patriarchs, and to the Jewish people, when they were misinformed on the subject, and told that **death** was the penalty. Surely Adam, the patriarchs or the Jews, were they ever to find themselves in eternal torment, where the various sectarian creeds of Christendom assert that the vast majority will find themselves, would have sufficient ground for an appeal for JUSTICE. Such, no less than the heathen millions who died without knowledge, and hence surely without faith, would have just ground for cursing the injustice of such a penalty, as a most atrocious misuse of power—first, in bringing them into a trial subject to such an awful and unreasonable penalty, without their consent; and secondly, for leaving the one class wholly ignorant of such a penalty, and for misleading the others by telling them that the penalty of sin would be **death**—to **perish.** It must be admitted that the presumption to declare that death, destruction, perish, and similar terms, mean **life** in torment, belongs to word-twisting theologians **since** the days of the Apostles; for the Apostles taught nothing of the kind.

Look at the New Testament.

Look at the New Testament writings: St. Paul says he did not shun to declare the whole counsel of God (Acts 20:27), and yet he did not write a word about eternal torment. Neither did St. Peter nor St. James, nor St. Jude, nor St. John; though it is **claimed** that St. John did, in the symbolic figures of Revelation. But since those who make this claim consider the Book of Revelation a sealed book, which they **do not** and cannot understand, they have no right to interpret any portion of it literally, in violation of its stated symbolic character, and in direct opposition to the remainder of the Bible, including **St. John's** plain non-symbolic epistles.

Since the Apostles do not so much as mention eternal torment, all truth-seekers, especially Christians, should be interested to search what they do teach concerning the penalty of sin—remembering that they, and not the apostate church of the darker ages, taught "the whole counsel of God."

AN UNANSWERABLE ARGUMENT.

It will generally be admitted by Christians claiming to be orthodox that our Lord Jesus redeemed mankind by His death; that He endured willingly the penalty of man's sins, in order that man might be released from that penalty. "Surely He hath borne our griefs and carried our sorrows." "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement for our peace was upon Him; and by His stripes we are healed."—Isaiah 53:4, 5.

This being admitted, it becomes an easy matter to decide, to an absolute, unquestionable certainty, what the penalty of our sins was, if we know what our Lord Jesus did endure when "the chastisement for our peace" was inflicted upon His willing head. Is He suffering eternal torment for us? If so, that would thus be proven to be the penalty against our sins. But no one claims this, and the Scriptures teach to the contrary, that our Lord is now in glory, and not in torment which is incontrovertible proof that the wages of sin is not torment.

But what did our Lord do to secure the cancellation of our sins? What did He **give** when He paid our ransom price—the price or **penalty** against sinners? Let the Scriptures answer. They repeatedly and explicitly declare that Christ **died** for our sins; that He gave His **life** a ransom to secure **life** for the condemned sinners; that He bought us with His own precious blood; that for this purpose the Son of God was manifested in flesh; that He might give His flesh for the **life** of the world; that as by man (Adam) came death, by man ("the man Christ Jesus") might come the resurrection of the dead.—1 Corinthians 15:3; Matthew 20:28; **1** Timothy 2:5, 6; Hosea 13:14; 1 Corinthians 6:20; 1 Peter 1:18, 19; **1 John 3:8;** John 6:51; 1 Corinthians 15:21.

Is there room to question further the clear Bible doctrine that "the **wages of** sin is death?"—Romans 6:23.

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Religious and Scientific Gleanings

LOST ARTS

And Yet Some Claim Monkeys Were Their Ancestors.

"Numerous are the trade secrets handed down generation by generation from father to son, and vast is the capital made out of some of them in the commercial world of to-day.

"But there is also, it must be remembered, another side to the case. Many, alas! are the priceless trade secrets buried far down below the mouldering dust of the misty past, and lost to the world, perchance never again to be recovered.

"To cite the first example that occurs to the mind of the writer, for instance, what would a Royal Academician of the present day give to be possessed of the secret held by the Old Masters—Raphael, Rubens, Corregio, Van Dyck, and their compeers—for mixing their colors so as to render them imperishable and impervious to the ravages of time?

"Yet another perennial and evergreen conundrum. What were the Pyramids of Egypt intended for? And how were they erected? With all the scientific and practical knowledge at the command of the engineers of the present day, they are not capable of building the Pyramids; in the first place, because we have no machinery of sufficient power to raise enormous blocks of stone such as form them to a height of four hundred and odd feet; and, secondly, we should be at a loss where to obtain the said stone.

"Again, there is no granite within fifty miles of the Egyptian Pyramids of the same character as that of which they are constructed.

"The man who could disinter the buried recipe for Roman mortar would be bowed down to and worshipped by the builders of to-day. How they made it is a profound secret, and bids fair to remain so.

"The mortar is as firm now as it was two thousand years ago; it has calmly scoffed at the ravages of time.

"The above are but a few—a very few—of the lost and buried secrets of antiquity which modern scientists and mechanicians would give much to learn."—Ottawa (Can.) Citizen.

"HANDWRITING ON THE WALL."

"Right in between sentences of peace parleys, several nations went to war. Just so between sentences of Christian unity parleys three of the best known and largest religious bodies in America go to wrangling and to using the words 'fight' and 'split.' In the state, peace went to war. In the church unity seems far less likely than division.

"The three bodies at this moment racked and torn by discord are the Congregational, the Episcopal and the Presbyterian. They represent millions of actual members, while if adherents be included they are a third of all Protestants in America. Old-timers in habits of observing religious conditions agree that they have rarely known them to be more serious. In the case of one, at least, only the best brand of conciliation will avoid a serious ruction."—New Orleans Times-Democrat.

THE FULFILMENT OF PROPHECY.

Under "Church Announcements" in the local newspapers there recently appeared an advertisement which stated that at a church in Brooklyn there would appear Sunday evening the following:

"Miss Anna Case, soprano of the Metropolitan Opera Company.

"Mr. Paul Dufault, famous French tenor. (Last appearance before world tour with Mme. Nordica.)

"Mme. Van der Veer, contralto.

"Mr. Clifford Cairns, basso.

"Mr. Max Droge, cellist.

"Sixteen selected solo voices.

"And, just as like as not, there may be some praying and preaching, too."—Rev. 18:2-6.

PHILOSOPHY OF THE DELUGE

"As it was in the days of Noah, so shall it be also in the days of the Son of Man."—LUKE 17:26.

OUR richly endowed colleges are undermining faith in the Bible, which means faith in a personal God, and are substituting a scant recognition of the laws of nature, devoid of sympathy or mercy. Practically every minister graduated during the last twelve years has been an agnostic and a believer in human evolution. Disbelief in the Bible account of man's creation in God's image, means disbelief also in a fall from that image, disbelief in the need of redemption and reconciliation, and disbelief in the necessity for the Restitution to be accomplished by Messiah's Kingdom.—Acts 3:19-21.

We do not question the sincerity of the Higher Critics. However, it is not honorable for those who have abandoned the creeds to pose before the public as supporters of the creeds, and to draw salaries and receive honorary titles for undermining the faith of the people, while posing as the representatives of Christ and the Bible. Such a course is dishonest and dishonorable.

The Deluge Corroborated by History.

We would that we might lure back to the Word of God some of the noble minds now arrayed against it! We know their difficulty. In their minds they associate the unreasonable theories of our creeds with the Bible, believing it to be the foundation for the gross darkness and superstition which once blinded us all. Would that we could show them, as we now see it, the fallacy of this position—show them that the Bible is in most violent conflict with the errors of the past, and that it teaches from Genesis to Revelation a Divine Plan so wonderful that all may be sure that only a God of Wisdom and Love could have devised it, and only those moved by His Holy Spirit could have written it.

The Bible truly says that we may see the deep things of God only by the illumination of the Holy Spirit, and that illumination is promised only to the sanctified. The fearful thought impresses us that by no means all of the professed ministers of Christ are sanctified and in a condition of heart to be guided into a knowledge of the Truth.

The Higher Critics approach every Bible topic from the standpoint of unbelief, and if they would reverse their position and seek for corroboration of the Bible story, their success would be better. These critics, exploring the ruins of Babylon, found baked clay tablets rudely picturing the Ark, and saying a few words about a general deluge. Instead of saying that this confirms the Bible thought, they reverse the proposition, and say that the Israelites, in captivity in Babylon, doubtless drew their story of the Deluge from the Babylonian legends.

How silly to suppose that the beautiful, interesting and connected narrative of Genesis could ever have been drawn from a few poor, miserable, fragmentary words which the Babylonians have recorded on the subject! The Genesis account gives the genealogy of Noah in a most remarkable manner—the exact day and year and month of his life in which the Deluge occurred, the number of days of rain, how long the flood prevailed, etc., etc. Before the finding of the Babylonian tablets, the Higher Critics held that the entire story of the Deluge was a myth, and that Jesus and the Apostles had been deceived when they quoted Moses in respect to it.

Geology Confirms the Mosaic Deluge.

We wish to deal with the facts of nature and briefly to show that they fully confirm the words of Jesus, the Apostles and Moses respecting the Deluge.

WHAT IS THE SOUL?

A postal request to the Editor will secure a free copy of this paper in which this interesting subject is treated in a manner sure to satisfy.

The great stumbling-block heretofore has been the supposition that the story of the Deluge implies a flat earth, and that such a flood of waters rising higher than the mountains should be recognized as an impossibility, since we know that the earth is a sphere. Thus does shallow thinking, called "wisdom of this world," set in defiance the Wisdom of God and His Word—to its own confusion.

As the study of astronomy has progressed, the Valian theory respecting creation has come forward. It shows that the earth when in a molten condition must have thrown off various minerals in gaseous form. These, cooling, would become more or less separated from each other, according to density, and must have constituted great rings and bands about the earth, similar to those which we perceive encircling Saturn and Jupiter. As the earth cooled, these rings would obtain separate motions of their own, because of their distance; yet always they would tend to gravitate toward the earth. The circumambient air, or firmament, would keep these from immediate precipitation. Gradually they would spread out as a great canopy, gravitating more and more toward the poles, because of the greater centrifugal force at the equator. Finally, the accumulation at the poles would become so great as to overcome the resistance of the atmosphere, and cause precipitations, which would flow toward the equator.

The theory is that many such deluges had been precipitated upon the earth before man was created, and that from these came many of the mineral deposits of earth. Only one such ring remained when man was created. Indeed, this was not a ring, but had come to the state in which it acted as a canopy. As the last of these rings, it consisted of pure water. As a canopy it refracted the sun's rays much as would the roof of a hot-house, so that the temperature of earth was uniform—the same at the poles as at the equator. Divine Wisdom foreknew the condition of things which would prevail at the time of the Deluge, and hence delayed the breaking of this great envelope of waters until that time.

Frozen in the Solid Ice.

Not long ago, in Siberia, a mammoth was found with grass between its teeth, frozen solid in a great basin of ice, which was so clear that the animal could be seen long before the ice melted enough for it to be conveniently exhumed. Similarly, a deer was found in the polar regions, with undigested grass in its stomach, proving clearly that the catastrophe which overtook it and froze it solidly in the ice was a sudden one—just such as did occur, according to the Valian theory.

The breaking of the watery envelope made the change at the poles sudden, and sent a great flood of waters over the earth toward the equator. Thus came the great Glacial Period, and some of the great glaciers, or icebergs, carried over North America, cut great gullies, valleys, crevices, canyons. Geologists have traced the course of some of these and charted them.

Equatorial Heat Was Intense.

As the cold at the poles was extreme—to form the great ice-caps covering the earth and only gradually melting away—so the heat at the equator must have been proportionately extreme. The intense heat at the equator, warming the ocean, set up ocean currents. These for the past four thousand years have been gradually modifying the arctic regions—advancing the temperate zone further and further toward the poles, and more and more reducing the ice-caps, bringing them toward the equator as great icebergs to be melted and sent back warm.

The Ark Divinely Protected.

We naturally inquire, Where was the Ark while such a torrent of water poured over the earth from the poles? How was it that the Ark was kept safe and comparatively quiet in such a time of stress? The answer of faith would be that God, who directed Noah and his family to build the Ark, exercising His Power would undoubtedly protect it.

And now comes forward Prof. George Frederick Wright, the geologist, who tells the world that the region around about Mt. Ararat, where the Ark rested, was apparently at one time the scene of a great eddy. While the waters raged elsewhere, God specially held that part quiet, just as we have often seen a quiet eddy or bay alongside of a swiftly rushing stream. Prof. Wright's deductions respecting the quietness of this little corner of the earth are drawn largely from the fact that he finds there a wonderfully deep soil, which seems to indicate that it was a settling basin for intensely muddy waters in the long ago.

We can draw a lesson from the Deluge in the line of our text. We deduce that the Savior's words do not refer to the **wickedness** of the antediluvians, and that He did not compare it to the **wickedness** at the time of His Second Advent, though doubtless a correspondency might have been deducible. The Master's words would imply rather that, as the people of Noah's day were quite **unconscious** of the coming **Deluge**, so will all mankind be totally unconscious of the great catastrophe which will come upon the world in the end of this Age, preparing the way of Messiah's Kingdom.

The clear teaching of our text is that the Day of the Son of Man, the time of His **parousia**, or presence, will precede the time of trouble coming upon the world. St. Matthew's account of this same discourse is slightly different and emphasizes the point we are making. It declares, "Thus shall it be in the presence [**parousia**] of the Son of Man." In other words, the Scriptures clearly teach that the Second Coming of Jesus will be invisible to the world, and visible, even to His people, only by the eye of faith.

During His **parousia** a sifting, or testing, of His consecrated Church will proceed, and will result in the gathering of all the Elect into the Heavenly Kingdom by the change of the First Resurrection. This will be the full **end** of the Gospel Age, and the full **beginning** of the New Age. It is to this time Jesus referred, saying, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

As soon as the Church shall all have passed beyond the veil into the condition of Heavenly glory—the Kingdom condition—the great time of trouble will fully envelop the earth—"a time of trouble, such as never was since there was a nation."—Daniel 12:1; Matthew 24:21.

It will be that time of trouble which will be Messiah's revelation of Himself to the world. In it, they will seek the covering, or protection, of the great rocks of society (secret orders) and of the great mountains of earth (earthly governments) (Revelation 6:14-16.) But none of these will be able to deliver them from the fiery trouble (distress) of that Day, which will consume every institution out of accord with righteousness, truth, justice. "He shall be **revealed** . . . in flaming fire, taking vengeance."—II. Thessalonians 1:7, 8.

The vengeance will not be so much against deluded and ensnared humanity, as against evil principles and the unjust arrangements of the present time. When we say unjust arrangements, we do not wish to be understood that the world is necessarily more unjust than in the past; but rather that, with our increased light and knowledge, more is expected of the present generation than of their forefathers.

From all accounts, we infer that the time of trouble will be sharp and short, "else would no flesh be saved." (Matthew 24:22.) Messiah's spiritual Kingdom, invisible to men, will come to the rescue. It will have its earthly representatives, and order will soon come out of chaos. Humanity, humbled by the fall of present

(*Continued on 2d page, 2d column.*)

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THE CHURCH'S EXTREMITY.

According to the "New York World," Jack Rose, the star witness in the Rosenthal murder case, is to lecture on the "Underworld" for the benefit of Christ Episcopal Church at East Norwalk, Conn. Mr. Rose has purchased a farm in Connecticut, and has lately been turning his attention to tilling the soil and to lecturing.

IS THIS ANOTHER RESTITUTION WHEAT?

"What seems one of the most wonderful and fruitful discoveries of the world," says the 'Tablet,' "was announced and described in a lecture at the Royal Colonial Institute recently. A few years ago it was universaly believed that in the dry belt in South Africa agriculture was tied to the water furrow. This meant a few cultivated patches inland in a desert. But tens of thousands of acres are to-day carrying crops in the dry district, with no help from irrigation. We quote the lecturer's words: 'America has grown wheat on a five-inch rainfall, but we in South Africa have grown a rainless wheat. That is to say, during the past season at Lichtenburg, which is in the dry zone of the Transvaal, we have grown a wheat without a single drop of rain falling upon it from seed-time until harvest. This is the durum wheat, Apulia, which we originally introduced from the dry belt of Italy. Our success has been due to the use of what we term moisture-saving fallows. The great problem of South African agriculture is not the problem of fertility. It is the problem of the conservation of moisture. We have now solved that problem and made possible the immediate settlement of our dry or arid lands.'"—Boston Transcript.

TAKING CHANCES ON THE HEREAFTER.

Writing from Berlin a correspondent of an American newspaper says: "Berlin is becoming a 'Godless' capital. It costs money here to be religious or even to admit that you have any 'faith.' The government adds 20 per cent. to your income tax for chances in the hereafter if you call yourself a Protestant. The number of 'irreligious' in Berlin has doubled in the last twelve months, according to the tax figures published to-day. There are now about 120,000 against 60,000 a year ago. Thousands apparently would rather take their own chances of getting to heaven than to pay for the help of the state church."

AND THE WORST IS YET TO COME

"A study of twelve large American cities," reported at a convention of Northern Michigan Baptists, "shows that in but one of them do communicants of Christian bodies—Protestant and Catholic combined—equal the non-Christian population."

MORE CONVICT PREACHERS THAN BARTENDERS.

The Carthage (Mo.) Democrat is authority for the statement that there are more preachers than bartenders serving as convicts in Georgia penal camps. It adds that there are no newspaper men.

"IN THE TIME OF THE END."

Fish preserved for weeks in hot weather without ice is a recent Russian discovery. "In the time of the end * * * knowledge shall be increased."—Daniel 12:4.

THE RICH MAN AND LAZARUS

All Christians have wondered respecting this parable. When taken literally it seems unreasonable. Why should a man suffer torture merely because he was rich, well clothed, and bountifully fed? And why should another man be carried to glory simply because he was sick and poor and a companion of dogs? In the clear light now shining, this parable is luminous and beautiful to such an extent that one is compelled to laugh at his own foolish misunderstanding of it in the past.

The full explanation of this parable is given in another number, which we shall be glad to send you, free of charge, upon postal-card request. Address publishers, 82 Beekman St., New York City, N. Y.

(*Continued from 1st page, 4th column.*)

institutions, will be ready to accept Messiah's Kingdom. We read, therefore, that it will be "the desire of all nations." Haggai 2:7.

It is for us who are the called of God (Romans 8:28), to continue to abide in Christ, to seek His will in every matter, to wait patiently for His appointed time for our deliverance, and according to our covenant, lay down our lives in the service of the brethren. We remind you of St. Paul's words, "The Day of the Lord so cometh as a thief in the night. When they [the worldly] shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that Day should overtake you as a thief. Ye are all the children of light, and the children of the Day."—1 Thessalonians 5:1-5.

The light now shining is and should be very helpful to us. If we realize that we are living in the "days of the Son of Man"—that the inspection of the Church is now in progress, and that soon the Elect will be complete—this faith will make us the more zealous to make our calling and election sure. Therefore,

"Let us watch and pray,
And labor till the work is done."

Gradually mankind will come to understand. Gradually their eyes of understanding will open, and they will see that it is the "wrath of the Lamb" that causes the "time of trouble such as never was since there was a nation." They will learn the intended lesson.

Some, in reading Jesus' words, "As it was in the days of Noah," have inferred a time of dreadful wickedness in the end of this Age, corresponding to the wickedness of Noah's day. There may or there may not be a parallel in this respect. We merely call attention to the fact that the Master did not so say. He said that as in Noah's day humanity were eating, drinking, marrying and building, without realizing that a great change in dispensation was impending, so it will be with mankind in the days of the Son of Man.

In the time of Christ's Second Presence, men will know it not, but will proceed about the ordinary affairs of life—eating, drinking, planting, building—and **know not**, until the great and sudden catastrophe of anarchy is upon them. As literal water swept away literal things existing before the Flood, so symbolic fire—trouble, destruction—will sweep away the institutions of to-day, and prepare the way for the new institutions, which the Scriptures describe as the new heavens and the new earth. (Isaiah 66:22; 2 Peter 3:13.) The new heavens will be the new ecclesiastical powers—the Church, the Elect in glory with Christ. The new earth will be the reorganized social arrangement, wholly different from the present.

Whoever expects that the Kingdom will bring an instantaneous Paradise is mistaken. Whoever expects that God's will shall be done on earth as completely as in Heaven the moment Messiah's Kingdom is set up, is mistaken. By Divine appointment, that Kingdom is to last for a thousand years. During that time it will be burning out—consuming—ignorance, superstition, selfishness, sin—root and branch.

All who respond to its blessed influences will thereby be uplifted out of sin and death conditions to human perfection. On the contrary, all who with fullest opportunity shall be resisters of righteousness and lovers of iniquity will be destroyed with Satan in the Second Death—"punished with everlasting destruction from the presence of the Lord."—II. Thessalonians 1:9.

CHRIST'S GOSPEL MISREPRESENTED

"It pleased God by the foolishness of preaching to save them that believe."—1 CORINTHIANS 1:21.

THERE is a wide difference between foolish preaching and "the foolishness of preaching" that our text declares is of Divine arrangement. The many topics of interest and profit to humanity all have their time and place. But the preaching of the Gospel has an exclusive right of way in the Church of Christ. If some claim that the people will no longer attend Divine service to hear Gospel preaching, we reply that there are three reasons for this.

(1) The Church lost the real Gospel during the Dark Ages, and few Christian people have yet recovered it. The word Gospel, as all agree, signifies *good tidings, a message of joy;* but the message handed down to humanity from the Dark Ages has been the reverse of this—bad tidings of great misery for nearly all of our race. Is it any wonder that the great majority are disgusted with the horrible misrepresentations of the creeds? Mankind have trials and difficulties enough in the present life, and need encouragement to hope for better things in the life to come.

(2) Responding to the growing sentiment of intelligence, the ministers of the various denominations of Christendom have ceased to preach bad tidings of great misery for all but the very elect. Nearly all ministers, graduated within the last twenty years, have lost all their faith in the Bible as the inspired Word of God, in the theological seminaries, where they were taught unbelief, under the name of Higher Criticism; where they also were taught to consider it honorable to stultify their manhood by accepting ordination and salary for serving a denomination whose published creed they disown and despise. In the same seminaries they acquired the thought that it is right and honorable to receive title, honor and salary from a church, ostensibly as a Christian minister and Bible exponent, and then to use the opportunity to undermine the faith of the church and to destroy confidence in the Bible as the inspired Word of God.

Under these conditions, what shall these ministers preach instead of the Gospel of Christ, which they no longer believe? Is it any wonder that they preach those things that they ought not to preach, and leave unpreached those things that they ought to preach? Not many of their hearers care for scientific disquisitions; not many of them care to hear commonplace essays on good morals. So how can such ministers avoid foolish preaching?

(3) Not content with undermining the faith of the people who trust and honor and obey them, these ministers mix their higher critical views and evolutionary views with diluted morality, and serve this as instead of the Gospel of Christ. He who thinks that such a message will convert a mind from sin to righteousness, from unbelief to faith in God, deceives himself. He who thinks that such messages will have a sanctifying power in the hearts of God's people, equally deludes himself.

No Gospel Without Redemption.

The essence of the Gospel of Christ is that He died for sinners, the Just for the unjust, that He might bring mankind back to God. But the false gospels deny that man ever fell from the likeness of God, and equally deny therefore that he needed a Redeemer and that he has a Redeemer. Such spurious gospels, which leave out the very core and essence of the Divine Message, are false, by whatever honorable channel they may have come. We may be sure that they are of the Adversary himself; for they make void the Word of God, the death of Jesus and His resurrection, and His coming again to give to mankind the glorious blessings and privileges bought with His precious blood.

The True Gospel, the "good tidings of great joy, which shall be unto all people," contains not a single word respecting an eternity of torture at the hands of fireproof demons. It contains not a single word which would discredit the Wisdom, Justice and Love of the Father above, whose tender mercies are over all His works and whose salvation is yet to be extended to the ends of the earth.

The True Gospel, acknowledging that humanity has come justly under a penalty or curse of death, sets before the groaning creation a glorious hope. It proclaims, as Jesus did, that the time is coming when the curse shall be removed, and when God through the Messianic Kingdom "will wipe away all tears from off all faces." (Isaiah 25:8.) It proclaims, as Jesus did, a glorious prospect for all who desire to come into harmony with God; and a just penalty, or stripes, upon all those who sin wilfully against light and knowledge and opportunity. It proclaims that a New Day is dawning, in which the Lord will give "beauty for ashes, and the oil of joy for the spirit of heaviness."—Isaiah 61:3.

The True Gospel includes the "Gospel of the Kingdom"—that the Divine arrangement now is for the selection of the Kingdom class from amongst men, to be heirs of God and joint-heirs with Jesus Christ in His Messianic Kingdom. It proclaims the honorable work of the Church as the Kingdom of God by and by, to judge, rule and bless all the families of the earth. It proclaims also that the number who will attain to this Kingdom glory is limited—a Little Flock, to whom it will be the Father's good pleasure to give the Kingdom. (Luke 12:32). It exhorts the making of "our calling and election sure" to a share in that Kingdom.

Is Gospel Preaching Logical?

Let us notice the world's viewpoint, which causes the Gospel Message to appear foolish to them. To the worldly-wise it looked very foolish, indeed, for Jesus to go about Palestine with twelve disciples, performing some miracles and inviting chiefly the poor to become His followers, leaving business and other pursuits. "Ah," says the world, "how impractical was Jesus, and how foolish was His message! A business man would have laid a good foundation for his work by making friends with the Scribes, the Pharisees and the Doctors of the Law, and utilizing their influence with their hold upon the people."

But, we ask, how then would the Scriptures have been fulfilled? Who would have crucified Christ, or have caused His death? There would have been no reconciliation possible for mankind. It is well for us that Jesus did not follow the suggestions of worldly wisdom. Truly "the wisdom of this world is foolishness with God," even as the Wisdom of God is foolishness with the children of this world.

It is because worldly wisdom got its hold in the Dark Ages that the Gospel has been perverted so greatly. Great human institutions have arisen, mighty and powerful, through man's cunning. Priestcraft and statecraft have made the professed Church of Christ one of the greatest business institutions on earth. Not more, but less, of human wisdom is what we need; and not less, but more, of Divine Wisdom and instruction from the Bible.

Why It Seems Foolish.

From the world's standpoint it seems foolish that God should invite any to do right and to be His servants. It seems weak for a God of all power to entreat, where He could command and enforce obedience. Earth's kings, having the power, would enforce their commands; in fact, everybody, as a rule, executes his own will. How strange, therefore, it appears to the world, that it should be otherwise with the Almighty!

The Bible, however, gives the information. God wishes to select a special class of special servants. To test their loyalty, there must be opportunity for them to resist Him and to refuse obedience. God causes His Message or invitation to pass on to others also, that thus He may find the peculiar people who prefer to do good rather than evil to such an extent that they are willing to suffer for righteousness' sake. The special work which He designs the Church to accomplish requires such loyal, faithful souls as these—men and women glad to sacrifice their lives in the service of the Lord, His cause and His brethren. The class He seeks "count not their lives dear unto themselves."

God carries the proposition still further, however, and puts this special class to peculiar and severe tests, that the trial of their faith and obedience, being more precious than that of gold, may be found acceptable unto His pleasement—eventually.

Persecutions, tribulations, attacks from the world, the flesh and the Adversary, are permitted to come against these to test their loyalty. None of these things are what the world would expect; and to tell the world of these is to relate what seems to them foolishness. They cannot see why consecrated people of God should suffer reproofs for righteousness' sake, for the Truth's sake.

But all these matters are clear and plain to those who are taught of God—to those who have learned that the Church is being selected from amongst mankind for a very special work of God. This makes it appropriate that their loyalty be tested to the limit, in order that they may be counted worthy of the "glory, honor and immortality" which God has for those who love Him.

By and By It Will Be Different.

The Divine Plan outlined in the Bible is different. The procedure under Messiah's Kingdom and dealing with the world will be exactly what the world will concede to be a wise program. In that time all darkness, ignorance and superstition will speedily pass away under the advancing light of the Sun of Righteousness. The way of righteousness will no longer be narrow, secluded and rugged, as at present. God describes it through the Prophet, saying, "A highway shall be there, and a way, and it shall be called the Way of Holiness; * * * the redeemed of the Lord shall walk there; no ravenous beast shall go up thereon."—Isaiah 35:8, 9.

Faithfulness will bring the Divine reward of freedom from weakness, and of increase of strength—mental, moral and physical. Day by day the well-doer, walking on the Highway of Holiness, will be coming nearer to human perfection. Thus will be fulfilled, through Christ, the gracious promise that "God shall wipe away all tears from all faces," and "there shall be no more curse, neither sorrow, nor sighing, nor crying; for the former things shall have passed away."

Many Stripes and Few Stripes.

The Bible clearly indicates that the Adamic condemnation against our race will be fully offset by the merit of Christ's sacrifice. But on the other hand, it tells us that every transgression which is not purely of inherited weakness is charged to the account of the transgressor and must be met by him. Jesus emphasizes this lesson, saying, "He that

WHERE ARE THE DEAD?

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knew his Master's will and did it not, shall be beaten with many stripes; but he that knew it not and yet did things worthy of stripes, shall be beaten with few stripes." Some of these stripes, or punishments, may indeed come to the transgressor in the present life; and if so, he does well to profit by them.

But whether in the present life or in the future life, every wilful transgression will receive "a just recompense of reward." The difficulty with our theories of the Dark Ages on this subject has not been that they taught a punishment for sin but that they taught an unjust penalty, dishonoring to the Creator and stultifying to the believer.

The Records of Wilful Sin.

It is a mistake to say that increasing sins would increase the pangs of conscience and that thus each would be punished. We know to the contrary that many, as they become steeped in sin, lose all sensibility. St. Paul corroborates this thought, saying of some that their consciences become "seared"—calloused.

God provided that each individual shall keep a record in himself of his own moral obliquities. Each violation of conscience weakens the character. Character weakened, degraded, can be reconstructed only with proportionately great difficutly. Thus some, during the period of Messiah's Kingdom, will be struggling against weaknesses which they brought upon themselves, aside from those of Adamic heredity. The assistance from the Royal Priesthood will be proportionate to the Adamic weakness contrary to the human will. Outside temptations will be gone. Full knowledge will be there; but character will be the thing of paramount importance as determining who will attain everlasting life.

Our Redeemer gave a suggestion along this line when He said to the Pharisees, "How can ye escape the condemnation of Gehenna?" (Matthew 23:33.) The Valley of Hinnom (Gehenna) outside Jerusalem, where the offal was finally destroyed, symbolically represented the Second Death, as mentioned in Revelation 20:14. Jesus did not condemn the Pharisees to the Second Death. His mission to the world was not to condemn men; for they were condemned already—under the Adamic condemnation. The Son of Man came "not to condemn the world; but that the world through Him might be saved." (John 3:17.) At the time He spoke these words respecting the Pharisees, He was laying down His life on behalf of all the children of Adam. They could not forfeit their share in His resurrection work until that work had been completed and they had enjoyed their share of the Redeemer's favor.

The import of the Redeemer's words, therefore, was that He perceived in them so much of dishonesty and hardness of heart that He prophesied that they would have a hard time to reform character, even under the favorable conditions of the Millennium. They had seen the Master, heard His teachings, witnessed His miracles, and must have been reasonably convinced that it was a holy power which operated in Him. When, therefore, in bitterness of spirit they declared that His miracles and teachings were inspirations of Satan, they were well nigh without excuse.

It could hardly be supposed that such perversity of spirit was the result either of ignorance or of Adamic weakness. Evidently there was great wilfulness associated with it. Hence the Master declared that persons who could thus attribute to Satan things which they recognized as good, pure and holy, must have greatly perverted their consciences. They will be obliged to suffer stripes accordingly, and will have proportionately great difficulty in bringing themselves into harmony with the requirements of the Messianic Kingdom.

"Preach the Word."

All of God's people are preachers. The begetting influence of the Holy Spirit is the only ordination necessary, and without it no one has Divine authority to preach. Preaching, in its broad sense, means *to declare, to make known.* God's Book makes no division of His people into clergy and laity. "He that hath My Word, let him speak My Word faithfully," saith the Lord. Let us declare God's Message in its purity and simplicity, whoever hears and whoever refuses to hear. Let us not be disappointed that the worldly-wise will think it foolish, as in St. Paul's day; and let us not be surprised if the preaching of this Message shall bring odium, as it did upon the Master and the Apostles. "The world knoweth us not, even as it knew Him not."

God's Message, for all that, will accomplish its purpose. He will find the "peculiar people" whom He sees; not one of the foreordained number will be lacking. They will all be blessed and holy. As Messiah's associates in the Kingdom, they will then "declare the decree." (Psalm 2:7.) The Law will go forth, and chastisements will follow to enforce the Law, until all shall be brought to a knowledge of the Truth, the incorrigible destroyed, and every knee shall bow and every tongue confess, to the glory of God.

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FORGIVABLE AND UNPARDONABLE SINS

"The wages of sin is death."—ROMANS 6:23.

THE **extreme** penalty for **wilful** sin is death. "The wages of sin is death." (Romans 6:23.) Adam's penalty, which involved his entire race, was of this sort; and only as the result of Christ's death as our **ransom** from the penalty of that wilful sin is any **forgiveness** of it, or subsequent sins, possible.

Forgivable sins are those which result from weaknesses incurred through that one Adamic sin which Christ settled once for all. They are such as are not wilful, but are committed through ignorance or weaknesses of the flesh. God stands pledged to forgive all such sins upon our repentance, in the name and merit of Christ's sacrifice.

Unpardonable sins, sins which cannot be forgiven, are such as are wilfully done. As the penalty of the first wilful sin was death—extinction of being—so death is the penalty of every wilful sin against **full** knowledge and ability to choose and to do the right. This is called Second Death, in distinction from the former or Adamic penalty, from which Christ's ransom-sacrifice will release all mankind.

The "sin unto [second] death," for the forgiveness of which the Apostle declares it is useless to pray (1 John 5:16), is not only a **wilful** sin, but a sin against clear knowledge—a sin for which no adequate excuse can be found. Because it is a sin against clear knowledge, or enlightenment in holiness, it is called the "sin against the holy Spirit" (Matthew 12:31, 32), for which there is no forgiveness.

But there are other partly wilful sins, which are, therefore, partly **unpardonable.** In such the temptations within and without (all of which are directly or indirectly results of the fall) have a share; the will consenting under the pressure of the temptation or because of the weakness. The Lord alone knows how to properly estimate our responsibilities and guilt in such cases. But to the true child of God there is but one proper course to take—repentance and an appeal for mercy in the name and merit of Christ, the great sacrifice for sin. The Lord will **forgive** such a penitent, in the sense of restoring him to His favor; but he will be made to suffer "stripes" (Luke 12:47, 48) for the sin, **in proportion** as God sees it to have been wilfully committed.

Not infrequently a conscientious person realizes that he has committed sin, and that it had some wilfulness in it. He properly feels condemned, guilty before God; realizing his own guilt and forgetting the fountain for sin and uncleanness, opened by God for our weak, fallen race, he falls into a state of sadness, believing that he has committed the sin unto death. Such wander in deserts drear, until they find the cleansing Fountain. Let such remember, however, that the very facts of their sorrow for sin and their desire to return to divine favor are proofs that they have not committed the sin unto death; for the Apostle declares that those who have committed sin of this sort cannot be renewed unto repentance. (Hebrews 6:6.) Penitents, then, may always feel confident that their sins were in part, at least, results of the fall, and hence not unto death, but requiring forgiveness and stripes.

Future Retribution Sure.

While the Scriptures teach that the present Gospel Age is the Church's Judgment Day or period of trial, and that the world's Judgment-Day or time of trial will be the Millennial Age, it is, nevertheless, a reasonable question to ask—To what extent will those who are not of the consecrated Church be held responsible in the Millennial Age for their misdeeds of cruelty, dishonesty and immorality of the present time? And to what extent will those of the same class then be rewarded for present efforts to live moral and benevolent lives?

These are important questions, especially to the world; and well would it be for them if they could realize their importance, and profit thereby. They are important also to the Church, because of our interest in the world, and because of our desire to understand and teach correctly our Father's plans.

We have learned that the sacrifice of Christ secures for all mankind, however vile, an awakening from death, and the privilege of thereafter coming to perfection, and, if they will, of living forever. "There shall be a resurrection of the dead, both of the just and the unjust." (Acts 24:15.) The object of their being again brought into existence will be to give them a favorable opportunity to secure everlasting life on the conditions which God requires—obedience to His righteous will. We have no intimation whatever in the Scriptures that, when awakened, the moral condition of men will have changed; but we have much, in both reason and revelation, to show that as they went into death weak and depraved, so they will come out of it. As there is "no work, nor device, nor knowledge, nor wisdom in the grave" (Ecclesiastes 9:10), they will have learned nothing; and since they were sinners and unworthy of life and Divine favor when they died, they will still be unworthy; and as they have received neither full rewards nor full punishments for the deeds of the present life, it is evident that just such a time of awakening as God has promised during the Millennium is necessary; for rewarding, and punishing and giving to all mankind the **opportunity for eternal life** secured by Christ's great ransom sacrifice.

While, strictly speaking, the world is not now on trial—that is, the present is not the time for its full and complete trial, yet men are not now, nor have they ever been, entirely without light and ability, for the use of which they are accountable. In the darkest days of the world's history, and in the deepest degradation of savage life, there has always been at least a measure of the light of conscience pointing more or less directly to righteousness and virtue. That the deeds of the present life have much to do with the future, Saint Paul taught very clearly when, before Felix, he reasoned of justice and self-government, in view of the judgment to come, so that Felix trembled.—Acts 24:25, *Diaglott* translation.

A Just Judge—Fair Trial.

The varied circumstances and opportunities of men, in this and past ages, indicate that a **just judgment** will recognize differences in the degree of individual responsibility, which will also necessitate differences in the Lord's future dealings with them. And this reasonable deduction we find clearly confirmed by the Scriptures. The Judge has been, and still is, taking minute cognizance of men's actions and words (Proverbs 5:21), although they have been entirely unaware of it; and he declares that "Every idle ['pernicious,' injurious or malicious] word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36); and that even a cup of cold water, given to one of his little ones, because he is Christ's, shall in nowise lose its reward. (Matthew 10:42.) The context shows that the "pernicious" words to which Jesus referred were words of wilful and malicious opposition spoken against manifest light. (Matthew 12:24, 31, 32.) He also affirmed that it would be **more tolerable** for Tyre, Sidon and Sodom in the Day of Judgment than for Chorazin, Bethsaida and Capernaum, which had misimproved greater advantages of light and opportunity.—Matthew 11:20-24.

In the very nature of things, we can see that the punishments of that Age will be in proportion to past guilt. Every sin indulged, and every evil propensity cultivated, hardens the heart and makes the way back to purity and virtue more difficult. Consequently, sins wilfully indulged now, will require punishment and discipline in the Age to come; and the more deeply the soul is dyed in willing sin the more severe will be the measures required to correct it. As a wise parent would punish a wayward child, so Christ will punish the wicked for their own good.

If professed Christians would be honest with themselves and true to God, they would soon learn that "their fear toward God is taught by the precepts of men." (Isaiah 29:13.) If all would decide to let God be true though it should prove every man a liar (Romans 3:4), and show all human creeds to be imperfect and misleading, there would be a great creed-smashing work done very shortly. Then the Bible would be studied and appreciated as never before; and its testimony that "the wages of sin is death" (extinction), would be recognized as a "just recompense of reward."

IRRIGATING THE SAHARA.

"In the Wilderness Shall Waters Break Out and Streams in the Desert."

"The Sahara, according to common opinion, is a land entirely without water. This is far from the truth; in all the parts of the region that are inhabited there is plenty of water. The only trouble is to find it, as it lies at an unknown depth below the surface.

"To discover and make available this hidden water supply is the mission of a corps of artesian well diggers which is operating in the south of Algeria.

"In February one of these engineers opened a well for which is claimed the world's record, having a flow of 8,000 gallons a minute. This is in the oasis of Tolga, about twenty-two miles west of Brika.

"The water of the well rises into a fountain nearly six feet high and forms a small river, which will make it possible to cultivate nearly 8,000 acres. The former record for Algeria was 3,400 gallons a minute from a well bored in 1907 in the oasis of Touggourt.

"In the last ten years this artesian corps has bored wells producing 46,000 gallons a minute, making 116,000 since the French occupation began. This permits the irrigation of 1,800,000 date palms, in which lies the wealth of southern Algeria."—Boston Globe.

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PREACHING TO THE DEAD

"For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but alive according to God in the spirit."—1 PETER 4:6.

THE Bible, to be understood, must be viewed from its own standpoint. This, as Bible students, we are learning more and more particularly every day. In the past we have read our Bibles "upside-down." Many read as a duty; others as a sort of charm that would placate Divine Justice and bring us Divine favor. Now we are learning to read the Bible in a commonsense way, and to use our reasoning faculties in connection with its statements and prophecies. As a consequence, while others are falling from the faith—some into infidelity styled Higher Criticism and Evolution; others into fanciful wrestings of the Word of God—we are coming to appreciate the Bible as the most safe and sane Book in the world.

Correspondingly our faith in God increases—faith in His Wisdom, Justice, Love and Power to accomplish all the good purposes which He purposed in Himself before the creation of our race. Correspondingly, too, we are coming to appreciate more than ever the value of the great Redeemer and of the great sacrifice for sin which He accomplished at Calvary. We are coming to see the truth of what we once considered poetic license when we sang,

"There's a wideness in God's mercy
Like the wideness of the sea."

We are seeing more clearly as the days go by the meaning of the Scripture which declares that eventually the Redeemer "shall see of the travail of His soul and be satisfied." We perceive now that the little handful of saints walking in the Master's footsteps from Pentecost to His Second Advent and sharing in the "First Resurrection" is not the end of Divine Love for our race, but merely its beginning—"A first-fruits unto God of His creatures" (James 1:18). We are now seeing that, according to the Divine purpose, the calling and election of the Church to the spirit nature, to the Divine nature, must be completed before the second step in the great Divine Plan of Salvation begins—the recovery of the world from Sin and Death conditions, to human perfection and Paradise restored.

"Let Dead Bury Their Dead."

No Bible topic requires more careful discrimination in its study than does the subject of death. This is mainly because of the general confusion of mind which came upon Christendom during the long centuries of the Church's comparative darkness, when Bibles (the Lamp of God upon the Christian's path), were scarce, and when few could read the truths of priceless value, that were chained to lecterns. In consequence of this confusion we hear intelligent people talk ignorantly and stupidly respecting death. They make confusion worse confounded by telling us of Adam's spiritual death and discussing "natural" death and "the death that never dies," etc., etc.

To get the Bible view of death we need to brush away such foolish babblings and confine ourselves to Bible language and the rational thought connected therewith. For instance, according to the Bible, there is no "natural death"—it is not natural for man to die. It is according to the Bible arrangement and man's nature that he should live—live eternally, as the angels, if obedient to the Divine commands. Death, therefore, is the unnatural thing! Do we think of angels as dying, and of heaven as filled with cemeteries? Have they doctors and undertakers there? Surely not! Yet it would be just as proper to speak of natural death amongst the angels as in respect to men.

The term spiritual death so frequently used respecting Adam and his fall is wholly unscriptural. No such expression is found in the Bible; neither such a thought. Adam could not die a spiritual death, because he was not a spirit being. He was an earthly being—not an angel, but a man. As the Scriptures declare of Adam, "Thou madest him a little lower than the angels; and crownedst him with glory and honor, and didst set him over the works of Thy hands"; "over the beasts of the field, the fish of the sea and the fowl of the air."—Hebrews 2:7; Psalm 8:5, 9.

It is, therefore, absurd for us to continue longer to speak of Adam dying a spiritual death, while admitting that he was not a spirit being. It was simply the man Adam that died. His death, however, did include the gradual processes of decay, and affected not only his bones and muscles, but also his brains—his every mental and moral quality. The sentence, "Dying, thou shalt die," took hold of him as an entirety; hence we find, as the Scriptures declare, that there is "none righteous; no, not one"—none mentally, morally or physically right. All have sinned. All come short of the glory of God in which Adam was created. From the moment of disobedience and Divine condemnation Adam and his race have been judicially dead and gradually going down, down, down, in degradation and into the tomb.

Speaking of the dying race from the judicial standpoint our Savior called them all dead. He declared that none has even a reckoned life, except such as by faith accepted Him as their Life-giver—Savior. His words are, "He that hath the Son hath life; he that hath not the Son shall not see life." Speaking to one who believed on Him the Savior said, "Let the dead bury their dead"; go thou and preach the Gospel (Matthew 8:22). From the right standpoint His meaning is evident. Let the dead, the condemned and legally dead world, look out for its own affairs. You become one of My followers and carry My message of life and hope to as many as have ears to hear!

"Dead in Trespasses and Sin."

Thus the whole world of mankind through heredity, through inherited weaknesses, through participation in the sentence that came upon father Adam justly, are all judicially dead in trespasses and in sins—not one of the race is worthy of eternal life upon the only terms and conditions which God can offer—namely, perfection and obedience to the Divine standards.

Jesus preached the Gospel amongst those judicially dead through trespasses and sins. A few had the hearing ear and accepted the good Message and gave their hearts to God and accepted the terms of discipleship—to walk in the Master's footsteps in the narrow way faithfully unto death—willingly offering, sacrificially, their little all in the service of God, His Truth, His righteousness, His people. These few, as we have seen, the Savior recognized as having *life*—as having "passed from death unto life" (John 5:24); nevertheless their change was only a legal one.

Actually, according to the flesh, they were still imperfect, fallen, dying. But by Divine arrangement their new minds, their new wills, were accepted of God in Christ and their flesh ignored as dead, and they were begotten, by God, of the Holy Spirit, as New Creatures and became sons of God. As sons, they were free from all the previous condemnation that came upon them as members of Adam's race—freed through the imputation of the merit of the Redeemer's sacrifice applied on their behalf. Thus they attained the liberty of the sons of God—freedom from sin-condemnation. So we read of them:—

"He came unto His own (nation—Jews) and His own received Him not; but to as many as received Him, to them gave He power (liberty, privilege) to become sons of God even to them that believe on His name (His greatness as Messiah, who were begotten not of the will of the flesh, nor of man, but of God."—John 1:11-13.

A similar procedure has been in progress throughout all this Gospel Age from Pentecost until now amongst the world of mankind judicially dead. It has reached a considerable number; not many great, however, not many wise, not many rich, not many noble, not many learned, chiefly the poor of this world and the mean things, the ignoble things.—1 Corinthians 1:26-28.

"We Are Saved by Hope."

While speaking of believers begotten of the Holy Spirit and New Creatures in Christ Jesus as having passed from death unto life, the Bible, with equal explicitness, tells us that the resurrection of the mind, the will, of the New Creature, is not the completion of his salvation. He has received a great blessing, a great salvation; but what he now enjoys is merely a foretaste, an "earnest," or hand-payment of the great blessing which he will receive eventually, if faithful to his Covenant unto death. The fruition of the hopes of the New Creation will be attained in the end of this Age at the Second Coming of the Redeemer, when He comes to set up His Kingdom in power and great glory for the blessing and salvation of the world, when "every knee shall bow and every tongue confess" (Isaiah 45:23). The Scriptures point the New Creation, the Body of Christ, the "saints," the Church, to that illustrious day as the time when they shall experience their glorious change from earthly to heavenly conditions—when in a moment, in the twinkling of an eye the resurrection power will lift them wholly out of earthly conditions to the perfection of the "Divine Nature."

Describing this "First Resurrection" of the saints the Apostle says, "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body" (I Corinthians 15:43-44). Respecting this glorious consummation of the hopes of the Church, the Apostle declares it to be the end of our faith, the salvation of our souls—"the grace (salvation) that shall be brought unto you at the revelation of our Lord and Savior Jesus Christ" (I Peter 1:13). For that glorious time the Lord's people are to wait patiently, realizing that, as New Creatures, they are being tested by the weaknesses and frailties of their old bodies reckoned dead. They are to show their loyalty to God by fighting a good fight against the weaknesses of the flesh, against the allurements of the world and the snares of the Adversary.

This Light Upon Our Text.

Consider now, in the light of the foregoing, the meaning of St. Peter's words used as our text. We perceive how the Gospel message from first to last has been preached to a dead world—to a world under sentence of death—to a world dead in trespasses and in sin and unworthy of Divine notice. The Message has not gone forth to every creature yet. The Divine Promise is that eventually every eye shall see and every ear shall be unstopped, and then "the knowledge of the Lord shall fill the whole earth" and "every knee shall bow and every tongue confess." But that will be during Messiah's Kingdom of righteousness, which will last for a thousand years for the world's uplifting. That time has not yet come; hence that glorious Message, which all must hear, and those glorious sights which all must see and all confess are not yet revealed. As yet the Message can be appreciated only by a comparatively small proportion of our race, "even as many as the Lord our God shall call."

The Redeemer says that they must not only be thus "called of God," but that they must be "drawn" by Him, in order to be blessed during this Age. He says, No man can come unto Me, except the Father which sent Me *draw* him, and he that cometh unto Me (thus drawn) I will in no wise reject (John 6:44-37). For these few of the *dead* world the Gospel in the present time is intended. No others have the ear to hear. But while those who hear are few in comparison to the millions of the world who do not hear, nevertheless they are many in comparison to the still fewer who accept the call under the conditions and limitations of the narrow way of self-sacrifice. "Many are called, but few chosen" to this high calling of joint-heirship with the Redeemer in His Kingdom.

By and by when all eyes and ears of understanding shall be opened and the blessing of the Lord through Messiah shall be world-wide, it will not be merely a calling to righteousness that will be extended. A command will be enforced by disciplines, "stripes," "corrections in righteousness," to the intent that the *dead* world in general may be blessed and be resurrected—lifted up, up, up, out of sin and death conditions to the human perfection bestowed upon Adam and his race in creation. Only the unwilling and disobedient will die the Second Death, from which there will be no redemption, no recovery.

Live in Flesh and in Spirit.

Those who hear the Gospel and accept its terms of consecration unto death of the flesh and are begotten of the Holy Spirit as New Creatures, "partakers of the Divine nature," have, so to speak, a dual existence from the time of their begettal of the Spirit. From God's standpoint they are New Creatures, begotten to the Divine nature, which, if faithful, they will fully obtain in the "First Resurrection." Yet according to all worldly concept of the matter they are still human beings, very much the same as they were prior to their consecration and Spirit begetting. The world may, indeed, see certain changes more or less radical in their conduct and words, but these will appear to the worldly merely as fads, fancies, eccentricities. Perhaps, indeed, as in the case of St. Paul, they may be considered as "beside themselves"—mad. Hence, as the Apostle declares, "The world knoweth us not, even as it knew Him not" (I John 3:1). The world did not know Jesus to be begotten of the Holy Spirit, the Son of the Highest, etc., nor does the world yet know that He is highly exalted at the Father's Right Hand. So also it is with the followers of Jesus. They similarly have received a Spirit begetting and, similarly, in due time, are to experience the glorious change of the "First Resurrection" and be perfected on the plane of the Divine nature.

Judged of Men—Judged of God.

Note again the Apostle's words respecting these Spirit-begotten followers of Jesus, the "little flock," who walk in His footsteps of self-sacrifice. He says that these will be judged according to men in the flesh, but according to God in the spirit. Men not knowing us as New Creatures in Christ may think of us and approve or condemn as they would think of and approve or condemn others—according to the flesh. The world will not see that in these New Creatures there is a battle in progress—the New Creature seeking to conquer the flesh and to bring it into subjection to the Divine will, but not always able to do so.

All we can do is to do our best, whether our best shall be as good as, or better than, that of our fellow-creatures who are not Spirit-begotten, but who may be less depraved by nature—nobler by heredity. Our consolation as New Creatures is that we are not to be judged by human judgment, but by Him who called us and drew us to Himself, who sanctified us through the blood of the Cross, and who begat us with His own Holy Spirit to His own Divine nature. He will judge us according to the spirit—according to our minds, according to our intentions, according to our efforts. To the faithful who at heart are overcomers the Lord eventually will say, "Well done, thou good and faithful servant! Enter into the joy of thy Lord. Thou hast been faithful over a few things; I will make thee ruler over many things."—Matthew 25:21.

What Say the Scriptures About SHEOL—HADES—HELL?

A very interesting pamphlet, explaining every verse in the Bible in which the word Hell is found, will be sent on postal-card request, free. Address Bible & Tract Society, Brooklyn, N. Y.

WISDOM FOR HARD TIMES.

Some Advice that May Be Followed with Profit.

Some people are wasteful without intending to be so. They do not know how to economize. Economy is less important to the rich than to the poor, yet the poor usually know nothing about true economy. Economy does not signify always the purchase of that which is cheapest, nor does it mean to purchase in various small quantities sparingly. In view of the possibilities of the near future we believe that "a word in season" will be helpful. Our advice would be to keep a good supply of fuel ahead, as storms and accidents might interrupt the supply—not to speak of strikes.

But our particular message now is in respect to food. We advise a fair supply of staple goods which do not run into money—rice, beans, peas, oatmeal, potatoes, salt, sugar. What we have enumerated are staples. Bought in reasonable quantities, they are the cheapest, as well as the most wholesome food. The rice and the potatoes are rich in starch, while the beans and peas are richly nitrogenous and largely take the place of meats in support of the human system.

Meat in moderate quantities is wholesome and desirable, but not indispensable where beans and peas are used freely. However, certain portions of beef are sold cheap everywhere, the objection usually being that the cheap portions are *tough*. We want to give our readers a recipe, by the use of which they can always have tender meat, even though they buy the cheapest and toughest.

The recipe is the use of a small quantity of the *best* vinegar in the preparation of the meat. Press the tough pieces of meat tightly into a jar, and put just enough water on it to cover it. *Note the quantity of water used*, and allow two teaspoonfuls of vinegar to a pint of water—*a tablespoonful to a quart*, and in same proportion for larger quantities. Let this vinegar and water remain upon the meat over night. In the morning cook your meat in whatever way you may please, and it will be tender. The same treatment will make the toughest fowls tender. If the vinegar is not quite good and strong, a larger quantity will be needed. In frying steak, a teaspoonful of vinegar put into a large frying-pan will give the steak a spicy flavor and make it tender. BIBLE STUDENTS MONTHLY readers need never have tough meat hereafter.

WHAT SAY THE SCRIPTURES ABOUT.....

SPIRITISM?

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—— Also ——

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The necessity of this little brochure lies in the fact that SPIRITISM is showing an increased activity of late, and meeting with considerable success in entrapping Christians who are feeling dissatisfied with their present attainments and craving spiritual food and a better foundation for faith.

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The Bible Students Monthly

International Bible Students Association, *Publishers.*

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Religious and Scientific Gleanings

ORGANS OF DEAD SAVE SICK.

Remarkable Story of Surgery on the Battlefield.

George F. Viett, of Norfolk, Va., has made public a startling letter he received from M. Cremedas, a young Greek who left Norfolk a year ago with a party of his countrymen to fight against the Turks. Cremedas, in his letter, says that Dr. Valois Damien, a physician from Paris, who served in a semi-official capacity with the Greek forces at Janina during the military operations about the city, performed some remarkable surgical experiments.

According to Cremedas, Dr. Damien brought with him from Paris ninety wealthy patients suffering with diseased kidneys and other organs, and established an invalid camp at Philates, a small town fifteen miles from Janina.

Dr. Damien made several unsuccessful attempts to obtain an audience with the king, but was finally successful when a sum of money was contributed by one of the invalids to equip a battery for the army.

Commanders of the divisions at the front were given orders to send Dr. Damien all recently killed soldiers that he needed. The experiments then commenced. Upon the receipt of a dead body the doctor and his assistants proceeded to transfer the healthy and still living organs desired from the corpse to the body of one of his patients. Old men on the verge of the grave from Bright's disease had the source of their trouble removed, and the healthy organs of some strong man put in their place. These transfers are said to have included no less than three of the vital bodily organs and numerous smaller operations, in which forty were a complete success, while there was a loss of only ten out of the ninety.—New York Herald.

CHURCHES LOSING GROUND.

That the churches of all denominations are rapidly losing ground in England was the recent admission of the Rev. Frederick Brotherton, secretary and former president of the National Federation of Free Churches, an organization representative of nearly all the non-conformist denominations.

The Rev. Mr. Meyer, who has just celebrated his sixty-sixth birthday, is England's most eloquent and scholarly Baptist churchman, and his position enables him to speak with authority on the alleged decadence of Christianity in John Bull's island. He recently joined with the bishop of London in asking the "London News and Leader" to desist from the project of taking a religious census of London, and both the Baptist and Anglican leaders admitted to a fear that such a counting of *noses might show discouraging figures.* The Rev. Mr. Meyer *has found a constant decrease in church-going in London,* while the population of the city is steadily increasing.

The spirit of worldliness, he declares, affects all classes. Sports, motoring and week-end parties largely occupy the attention of the wealthy, while the growth of Socialism is alienating the poor.—Exchange.

PHOTO-DRAMA OF CREATION.

The University Congregational Church of Chicago has been experimenting with moving pictures as a means of teaching children of the Sunday School. The experiment has proved successful.

All eyes appear to be directed toward the Photo-Drama of Creation, which will be produced throughout the world shortly by means of moving pictures. These pictures, said to be the finest of their kind, are expected to create a sensation and a religious awakening such as the world has never known.

"WHERE ARE THE DEAD?"

This article was published in a recent issue of THE BIBLE STUDENTS MONTHLY, Vol. 5, No. 3. The interest aroused and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free upon receipt of post-card request.

THE GREAT PYRAMID A DIVINE ORACLE.

ITS SYMBOLIC TEACHINGS CORROBORATE BIBLE'S STATEMENTS.

[The following article is contributed by PASTOR RUSSELL, who has made repeated visits to the Great PYRAMID of Gizeh, and has been the discoverer of many valuable symbolisms, hitherto hidden in its mysterious passages. For a complete and detailed study of the subject we commend his illustrated book entitled "THE DIVINE PLAN AND THE GREAT PYRAMID," 448 pages, cloth bound 50c., postpaid. BIBLE & TRACT SOCIETY, Publishers, Brooklyn, N. Y. Orders may be sent, if desired, through us.—*Editor.*]

"IN that day there shall be an altar to the Lord in the midst of the land of Egypt, for a sign and for a witness." (Isaiah 19:19, 20.) Not only did God mention prophetically the great Pyramid in Isaiah, but also in Jeremiah 32:20, where we read that "He set signs and wonders in the land of Egypt, even unto this day."

It is intensely interesting to visit this land of the Pharaohs, at one time so intimately associated with God's "chosen people"—Abraham, Isaac, Jacob, Joseph and his brethren. It is interesting to imagine ourselves back at the period of the Exodus of the Israelites, to note the place where the Israelites probably crossed the tongue of the Red Sea upon the sandbar made bare by a strong wind. It was interesting to visit what the Arabs still designate the "Wells of Moses," and to note that they are still brackish or bitter springs, "Waters of Marah."

But to me the most interesting thing in this ancient land is the Great Pyramid referred to in our text. Its location is remarkable, and its size centuries ago marked it as one of the Seven Wonders of the world—a building covering nearly thirteen acres. Its scientific lessons brought forth during the past fifty years by astronomers and other scientists are still more wonderful, but most wonderful of all to us are its prophetic teachings, first brought to our attention by Prof. Piazzi Smyth, Astronomer Royal for Scotland, and others.

The Pyramid is located on an elevated, level plain overlooking the river Nile. Peculiarly, the delta of the Nile forms a sea coast, which in shape is a true quarter circle, with the Great Pyramid marking the center angle. This was discovered by Mr. Mitchell, of the United States Coast Survey, in 1868. He observed the regularity of the curvature around the whole of Egypt's northern coast, and, seeking the explanation, found that the fan-like delta started from the Pyramid; and he exclaimed, "That stone witness is in a more important physical situation than any other building erected by man." This fits Isaiah's description, "An altar in the midst of the land of Egypt, a pillar at the border thereof."

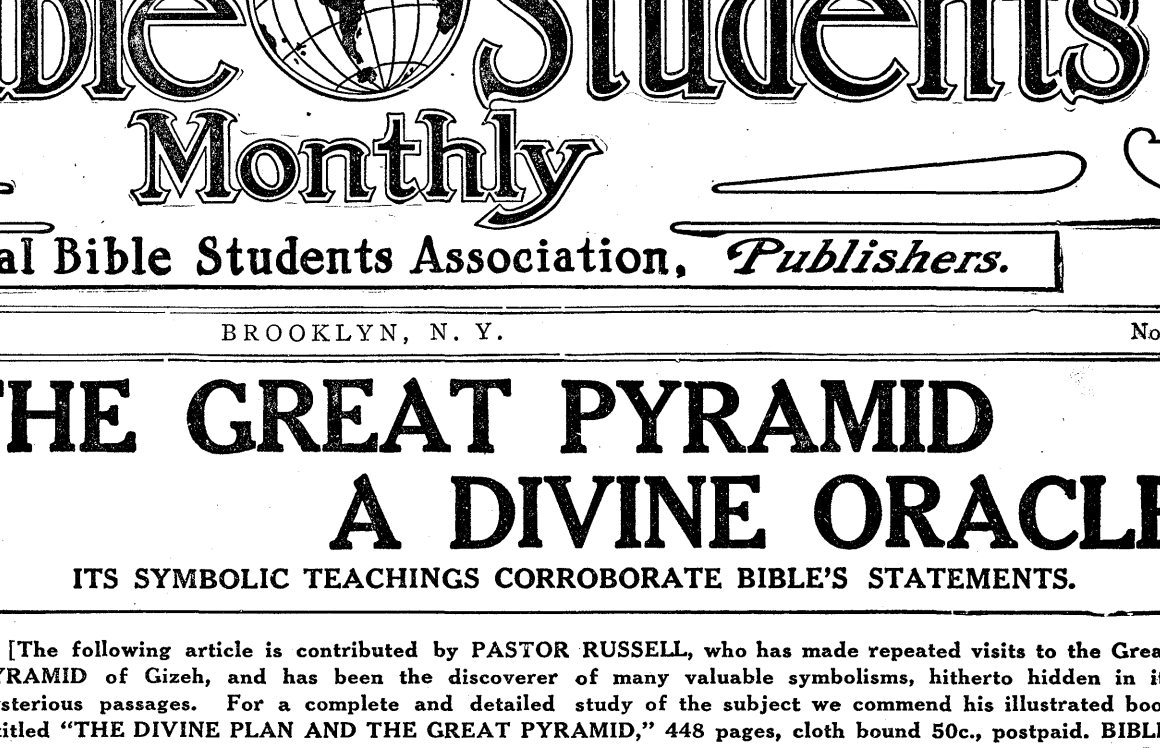
Some Scientific Lessons.

I must not attempt here a presentation of the scientific details of this great Monument which is now speaking to the world, both on scientific and religious subjects. I can only hope to arouse sufficient interest to lead you, dear readers, to learn the particulars. I will merely offer some suggestions by way of bringing your curiosity to the point of investigation.

Scientists tell us that the measurement of its base on the four sides, at the level of its sockets, when added, gives as many pyramid cubits as there are days in four years, *to the fraction*—including the leap-year fraction. The diagonal measurements across the base, N. E. to S. W., and N. W. to S. E., give as many inches as there are years in the precessional cycle of the stars. This cycle astronomers had already concluded to be 25,827 years, and the Pyramid corroborates the conclusion. The distance to the sun is indicated by the height and angle of the Pyramid to be 91,840,270 miles, which almost exactly corresponds with the latest figures reached by astronomers. The Pyramid also has its own way of indicating standards of weights and measures, based upon the size and weight of the earth.

The Rev. Joseph Seiss observed, "There is yet a grander thought embodied in this wonderful structure. Of its five points there is one of special preeminence, in which all its sides and exterior lines terminate. It is the summit corner, which lifts its solemn index finger to the sun at midday, and by its distance from the base tells the mean distance to the sun from the earth. And if we go back to the date which the Pyramid gives itself, we find a far sublimer indication. Science has at last discovered that the sun is not a dead center, with planets wheeling about it, but itself stationary. It is now ascertained that the sun also is in motion, carrying with it its splendid retinue of comets, planets, its satellites and theirs, around some other and vastly mightier Center.

"Astronomers are not yet fully agreed as to what or where that Center is. Some, however, believe that they have found the direction of it to be The Pleiades, and particularly of Alcyone, the central one of the renowned Pleiadic stars. * * * Alcyone, then, as far as Science has been able to perceive, would seem to be 'the midnight throne' in which the whole system of gravitation has its Central Seat, and from which the Almighty governs His Universe. And here is the wonderful corresponding fact, that at the date of the Great Pyramid's building * * * the Pleiades were distributed over the meridian of this Pyramid, with Alcyone precisely on the line. Here, then, is a pointing of the highest and sublimest character that mere human Science has ever been able to so much as hint, and which would seem to breathe an unsuspected and mighty meaning into that speech of Job, when he demanded, 'Canst thou bind the sweet influences of Pleiades?'"



SECTIONAL VIEW OF THE GREAT PYRAMID SHOWING THE SYMBOLIC PASSAGES.

Sin's Downward Course.

Prof. Smyth tells us that he finds, astronomically, that the Pyramid was built in 2170 B. C. He tells us that at that particular time the Dragon Star, the personification of evil, was in line with its Descending Passage. The inference

(Continued on page 2, 2d column.)

THE BIBLE STUDENTS MONTHLY

W. F. HUDGINGS, Editor.

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GERMANY'S IDEAS OF THINGS GREAT.

In Germany it is said that the three greatest organizations in the world are the Kaiser's army, the Standard Oil Co. and the Catholic Church.

REV. DAVIDSON'S REPUDIATIONS.

Retains Bible and Ministry Received from the Lord Jesus.

In burning his vestments and prayer-book Rev. Charles Steel Davidson, rector of an Episcopal Church at Fincastle, Va., said: "Here, too, I proclaim the Bible as the sufficient rule of faith and order—as the sufficient guide-book and prayer-book for everyone that is begotten of the Holy Spirit.

"Here I renounce and repudiate the ministry of the Episcopal Church, but I retain the ministry which I received from the Lord Jesus, and which the church never gave and cannot take away."

PREACH THE GOSPEL.

No mistake is greater than the mistake of the minister who conceives it to be his duty to preach politics from the pulpit. To an audience who have read the daily papers all the week and the Sunday paper that very morning, nothing is more superfluous than a political discourse in church. A prominent clergyman, during a whole Presidential campaign, preached Sunday after Sunday against one of the candidates, to a constantly decreasing audience. On the night when the returns came in, the object of his attacks was apparently successful, and he cried out in despair, "What can be done now?" He was effectively answered by one of the ungodly who happened to be present: "I don't see that there is anything left for you now, doctor, except to preach the Gospel."

WHERE ARE THE COLORS?

Is Methodism Trailing Them in the Dust or Have They Gone Down?

In time of battle to advance the colors and bring the troops up to them is a thrilling sight and a matter of supreme moment. If the colors have been shot down some one must seize and plant them again; if the color bearer has fallen and the flag has gone down with him some comrade, at all risks, must dash forward and throw the standard again to the breeze, if the army is to win the day.

Where are the colors of the militant host of Methodism to-day? Have they not gone down or are we not trailing them in the dust? On them is written *Holiness unto the Lord.* Time was when this was the battle cry of our then increasing and advancing phalanxes. It gleamed everywhere on our banners; it was shouted in all our camps. In other words, time was when regeneration and holiness were preached in all our churches and taught in all our homes and proclaimed by every itinerant that pressed his way into scattered settlements or wrought in villages and cities, till multitudes everywhere with broken hearts and streaming eyes sought and found Christ a personal Savior and went forth to bring other souls to repentance and holy living.

Here and there among us are some who have the fulness of spiritual life and power, but they are too few. *The general spiritual decadence of Methodism is the most alarming fact that confronts our Church to-day. The tide of our spiritual power is turning back like a refluent wave. Our numerical strength is virtually at a standstill as a result.* Restore to our people the doctrine and experience of the "full salvation" of other years, not with the old terminology but in that of the living present, and the wonders that would follow would amaze the world. The "Call to the Colors" by Dr. James Mudge in the current number of the Methodist Review has the sound of a trumpet. Will the church heed it? O, for a new unfurling of our colors and a mighty rallying to them!—Northern Christian Advocate.

THE BATTLE OF ARMAGEDDON.

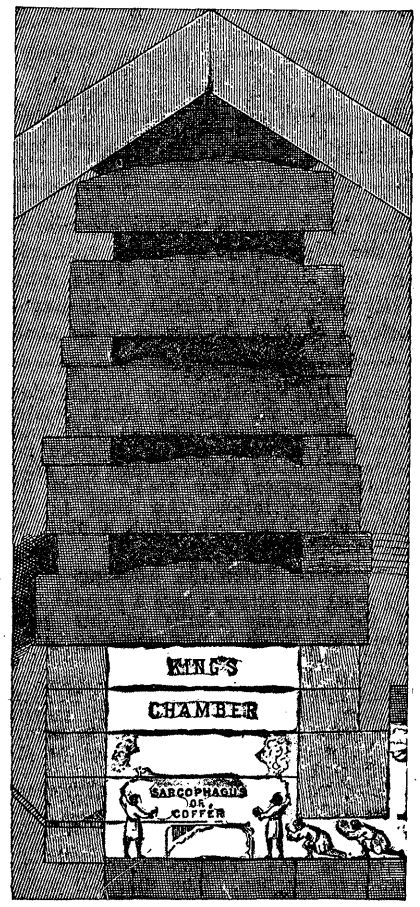
In a recent issue of BIBLE STUDENTS MONTHLY this subject was fully treated from the standpoint of the Scriptures. A sample copy will be sent free upon request.

THE GREAT PYRAMID A DIVINE ORACLE.

(*Continued from 1st page, 4th column.*)

is plain when once we perceive that the Pyramid pictures the history of the world. The Downward Passage represents the downward course of sin and death of the human race under "the Prince of the power of the air," under "the god of this world."

History in general corroborates this. The lower part of the passage ceases to be downward, and becomes horizontal to the large chamber in which it ends. That chamber, wide and high, but with troubled floor, may well be understood to represent the time in which we are living—the time in which the downwardness of our race has been measurably arrested, and when mankind are comparatively freed from the superstition which bowed down our forefathers; but the uneven floor indicates "a time of trouble," into which we believe we have already entered. Theological, social, political and financial troubles are in the pathway of humanity, and this means such anarchy as has been threatening in



China and other Eastern lands, and which the Scriptures clearly declare will overwhelm Christendom.

Brighter and Better Things.

Centuries ago an Arabian Caliph, Al Mamoun, believing the Pyramid to contain great wealth, spent a fortune in digging into its interior, not knowing of its Entrance Passage, which at that time may have been covered with the casing stones. He finally reached the Downward Passageway, but behold, the strenuous labors of his workmen dislodged a stone in the roof of the Downward Passage, and showed an Upward Passage, left concealed when building the Pyramid.

Al Mamoun's men found that Upward Passage blocked with a large granite block which they were unable to dislodge; and it is still there. Eager for treasure, they worked their way around it and found above it an Ascending Passage of about the same height as the Descending Passage, which ends in what is known as the Grand Gallery. It has the same steep grade as the Ascending Passage. It is narrow at the base, but wider higher up, and seven times as lofty as the Ascending Passage.

The interior of the walls of these passages is of creamy marble or limestone, and the Grand Gallery has seven overlappings on each of its side walls, and both the lower and end walls overhang. At its upper end is the Ante-Chamber. Through another low Passage we enter what is known as the King's Chamber. At the juncture of the low Ascending Passage with the Grand Gallery, is a level Passage which leads off to what is known as the Queen's Chamber, directly under the King's Chamber.

Thus the low Ascending Passage, the low Horizontal Passage, and the floor of the Grand Gallery, all come together at one point, and there we find what is known as the Well, an irregular Passage which leads downward and connects with the Downward Passage toward its lower end. This Well and the Passage leading to the Queen's Chamber apparently were secreted by the builders; but something like an explosion tore away the top stones covering the Well and the lower portion of the Grand Gallery, and thus disclosed the Well and also the Passage to the Queen's Chamber. So far for our description.

Spiritual Lessons Here Taught.

A key suggested in 1868 by a young Scotchman, Robert Menzies, and which began to open the Pyramid's religious lessons, was the Well. He wrote to Prof. Smyth, "From the north beginning of the Grand Gallery, in upward progression, begin the years of our Savior's life, expressed at the rate of a year for an inch. Three and thirty inch-years therefore bring us right over against the mouth of the Well." In other words, that Well and the appearance of an explosion, picture our Lord's death and resurrection. In harmony with this the Downward Passage represents the course of sin and death, leading to destruction. The low Ascending Passage, blocked by the Granite "Plug," represents the Law Covenant given to the Jews, but which none of them were able to keep perfectly, because "there is none righteous, no, not one"—none capable of fulfilling the demands of God's Law because of hereditary weaknesses.

From the time of our Savior the Gospel Dispensation began, symbolically represented by the Grand Gallery. It is a Dispensation of grace or favor; nevertheless, its Passageway is steep and narrow, leading to the "Goal" at the farther end. As the Grand Gallery has an end, so this Gospel Age will have an end. It will accomplish its purpose, which is the gathering of the "elect" of God, to be the Bride of Christ and His joint-heirs in His Kingdom, which is to bless the world.

Another interesting feature is that the Ascending Passage with its Plug represents exactly the length of the Jewish Age! And, similarly, the Grand Gallery represents, an inch to a year, the length of this Gospel Dispensation! It indicates that at a certain time the great favor of becoming joint-sacrificers with the Redeemer, and thus becoming joint-heirs with Him in His Heavenly Kingdom, will terminate. The privilege of walking in the "narrow way" of self-sacrifice, in the footsteps of Jesus, for the Truth's sake, will thus end. "Now is the acceptable time"—now is the time when God is willing to accept these living sacrifices, which He declares are "holy and acceptable to God" (Rom. 12:1), through the imputation of Jesus' merit.

The King's Chamber Granite.

But while the Grand Gallery as a whole stands as a representative of the entire Gospel Age, at its top we have illustrated the steps necessary to be taken by each and every one who would constitute a member of the Bride class, to become new creatures, to become partakers of the divine nature, sacrificing all that appertains to our human nature. The Ante-Chamber represents the present life of God's consecrated children. Its peculiar wainscoting seems to symbolically say that lessons must be learned by each one who enters—in other words, it symbolizes the School of Christ, in which consecrated believers have lessons of faith, experience, patience and fortitude to prove their worthiness to pass beyond into Heaven itself, represented by the King's Chamber.

Before entering this Ante-Chamber, or school, the pupil must stoop low, for it is entered by a low Passage, implying humility. And no sooner has he risen than he finds himself confronted by a huge granite obstruction, known as the Granite Leaf, and he can make no further progress except by bowing low to pass under it. Granite seems to be used in the Pyramid in much the same way that Gold was used in Israel's Tabernacle—to symbolize things Divine. This Granite obstruction threatens to block our way, and requires us to bow low before it. Symbolically, it says, It is not sufficient that you have a desire for Godliness, and faith in Jesus, and a desire to be taught of Him; you cannot go further unless you make *a full surrender to God*—unless you bow to the Divine will absolutely, in consecration to God.

And here another lesson is taught. From the moment the pupil bows under the Granite obstruction he begins to tread on the same Granite floor which constitutes the floor of the King's Chamber. The lesson seems to be that from the moment of full consecration the disciple of Christ is begotten of the Holy Spirit to the divine nature, symbolized by the Granite. His new standing thus declares him in Scriptural language a New Creature.

The passage leading from the Ante-Chamber to the King's Chamber is just as low as the Granite obstruction, which seems to say that as the one represents a condition of death of the will, the other represents actual death—only by actual death could our Savior or any of His followers pass into the heavenly state, symbolized by the King's Chamber; for, as St. Paul declares, "We must all be changed," because "flesh and blood cannot enter the Kingdom of God."

Human Restitution Pictured.

We understand the Horizontal Passageway leading to the Queen's Chamber to symbolically represent the trials and testings that will be upon the human family incidental to attaining human perfection under the glorious reign of Messiah, when the Church as the Bride of Christ will be associated with her Lord in effecting human restitution to all the willing and obedient.—Acts 3:19-23.

If, as we believe, God has in this great mountain of stone caused to be outlined the Divine Plan of the Ages, it undoubtedly will tell its wonderful story in trumpet tones, "*in that day.*" What we can appreciate of its teachings in harmony with the Bible we find wonderfully comforting in this day when skepticism is so rife.

At this time, particularly, it is refreshing to Christian faith to find not only the Bible itself opening before us, and one quotation illuminating another and all uniting in the testimony that God is Love, but that the Messianic Kingdom so long promised is *at hand*, and that it will bring, as foretold, great joy to all people, with the best opportunity for returning to Divine favor and everlasting life. At this time it refreshes our hearts to note the testimony of God's great Stone Witness in the land of Egypt—testifying to Divine foreknowledge of the evil that has been upon the world, and respecting the Divine arrangement for the election of the Church, and through it, as Messiah's Kingdom, the blessing of every creature.

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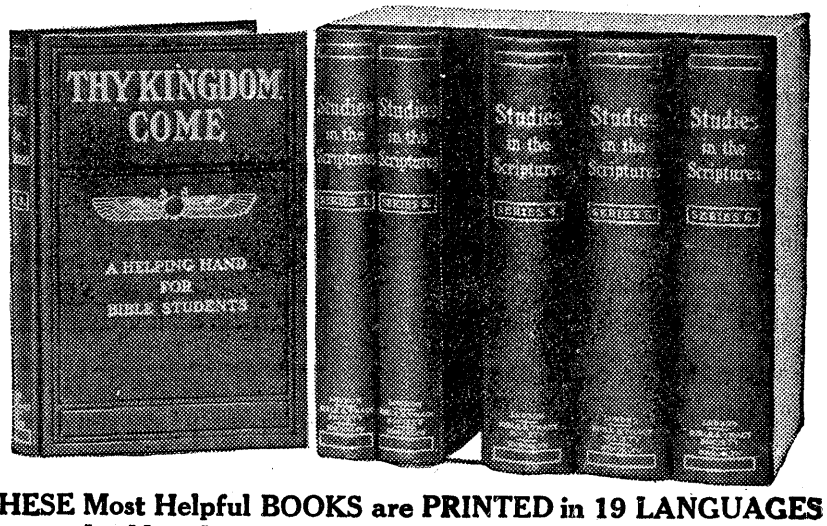
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THE PEACE OF GOD

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ."—PHIL. 4:7.

PEACE is defined to be a state of quiet, or tranquility, freedom from disturbance or agitation—calmness, repose. Such a state of mind our text affirms of God. His is a mind tranquil, calm, undisturbed, never agitated, nor even wearied nor perplexed by any of the cares of His vast dominion. Yet this perfect peace of God, the Scriptures show, is due neither to the fact that there are no disorders in His vast domain, nor yet to any stoical indifference to pain or pleasure, but rather to that perfect poise of His glorious attributes which makes Him Master of His situation as Sovereign of the whole Universe.

Have we admired the coolness and calm self-possession of a great general, such as Grant or Napoleon, in the midst of the confusion and smoke of battle? or of a great statesman, such as Gladstone or Bismarck, in the midst of national perplexities and perils? or of skilled physicians or others in critical times and places? These are only faint illustrations of the peace of self-possession and self-confidence which rules in the mind of God. He is never confused, bewildered, perplexed, anxious or care-worn, nor in the least fearful that His plans will miscarry or His purposes fail, because all power and wisdom inhere in Him.

The scope of His mighty intellect reaches to the *utmost bounds of possibility*, comprehends all *causes* and discerns with precision all *effects;* consequently, He knows the end from the beginning, and that, not only from philosophical principles, but also by *intuition*. As the Creator of all things and the originator of all law, He is thoroughly acquainted with all the intricate subtleties of physical, moral and intellectual law, so that no problem could arise the results of which are not manifest to His mind. "God is light, and in Him is no darkness at all."—1 John 1:5.

God, the Creator of all things, is also the competent Sustainer of all things. In silent grandeur, from Age to Age, the whole physical Universe fulfils His will, without a suspicion of disorder or mishap; and the same Power is pledged for its sustenance throughout the eternal future.

Thus from His own vast, inherent resources of Power and Wisdom springs the peace of God. But not from this source alone is the Divine peace; for peace is the certain concomitant of inherent goodness. God is the impersonation of every virtue and every grace; and consequently He has the blessed satisfaction and peace of conscious moral perfection as well as inherent Wisdom and Power.

God's Emotional Nature.

Yet we find this peace of God co-existing with much of disorder and trouble. As a Father He shows us that He bears a father's love to all His intelligent creatures—"the whole family [of God] in Heaven and in earth"—and that for His "pleasure they are and were created." (Ephesians 3:15; Revelation 4:11.) He created them in His own likeness—with the same mental and moral attributes, so that He might have communion and fellowship with them as sons, and they with Him as a Father, that thus, in mutual fellowship and communion, the Creator and the creature might find pleasure, happiness and delight.

This likeness of God includes in all not only the same mental faculties, but also the free exercise of the same in the formation of character. A creature incapable of thus forming character would not be in God's likeness. And for the purpose of developing character, the alternative of good and evil must be placed before him. The right and the wrong principles of action must be discerned and the individual left free to his own choice in the matter, that the pleasure of God may be realized in the virtuous character resultant from the free choice of righteousness.

Since the love of God for His newly created and innocent creatures is akin to, but much stronger than, the love of an earthly parent for an innocent infant; and since that loving interest and solicitude does not grow cold as the creature advances in years, but earnestly watches for the development of the principles and fruits of righteousness, it is manifest that, like an earthly parent, God experiences the sense of either pleasure or pain, according as His free, intelligent creatures choose the right course or the wrong. Of this we are fully assured, not only by thus reasoning from the fact of His Fatherhood, but also by all of those Scriptures which speak of some things as abominable, displeasing, hateful and despicable to Him and as giving Him no pleasure; which say that His anger burns against them, and that His indignation and wrath wax hot, even to their destruction. Other Scriptures speak of His pleasure, love, joy and delight in pleasing things—in the principles of righteousness and those who obey them. The appreciation of pleasurable emotions necessarily implies ability to appreciate emotions of an opposite character, for pain and pleasure may properly be considered the ebb and flow of the same emotion.

These exhibitions of the mind of God indicate clearly an emotional nature in the Divine Being, of which fact we might also judge from the realization of our own emotional nature, since man was created in God's image. No, our great God is not a God of stoical indifference, insensible to the emotions of pleasure and of pain; but the perfect poise of His attributes preserves the equilibrium of peace under all circumstances, whether of pain or pleasure.

God's Peace Unbroken by External Discord.

With this thought, then, let us consider the circumstances under which the marvelous Peace of God has been perpetually maintained. The deep-laid Plan of God in all His creative works required long *aions* [ages] for its accomplishment. Across the vista of Ages He saw in His purpose the glory of an intelligent creation in His own likeness, established in righteousness and worthy of His gift of eternal life. He therein saw the mutual pleasure of the Creator and the creature, and with a peaceful patience He resolved to wait for the glorious consummation.

As the Plan developed and time rolled on, the free moral agency of His creatures, misused by some, was enabling them to develop evil characters. By this means discord was introduced into His family—"the family [of God] in Heaven and in earth"—all His creatures, angels and men; and the family was divided, some holding to righteousness and some choosing to do evil. But such a contingency was one of the foreseen necessities of the far-reaching Plan, the glorious outcome of which was, in the Divine judgment, worth the cost of all the trouble and loss which He foresaw.

What a dreadful thing is family discord! How a prodigal son or a wayward daughter often brings the gray hairs of the human parent down with sorrow to the grave! Ah, the Heavenly Father knows something of such sorrow; for He saw Satan, one of His sons (Isaiah 14:12), an angel of light, fall as lightning from Heaven. (Luke 10:18.) For six thousand years, at least, that son has been in open, defiant rebellion against God, and most actively and viciously engaged in inciting further rebellion and wickedness. God saw many of the angels leave their first estate (Jude 6) and become the allies of Satan, and then He saw also the whole human race fall into sin. Did ever any human parent find such a conspiracy?—so virulent and hateful—spring up in his family? Surely not!

Then God found it necessary to perform the unpleasant duties of discipline. In His Justice He must disown the disloyal sons and deal with them as enemies. Though all the while His Fatherly Love was preparing to bless the deceived and fallen ones when the purposes of redemption should restore the repentant to His favor, Love must be veiled, while only stern, relentless Justice could be manifested. This has been no happifying duty, nor has the attitude of the sinner been pleasing to Him.

Consider the Love against which these recreants sinned. Though from God cometh every good and perfect gift, His favors have been despised, His love spurned, His righteous authority conspired against and defied, His character maligned, misrepresented, made to appear odious, hateful, unrighteous and even despicable. Yet, through it all the peace of God continues, and for six thousand years He has endured this contradiction of sinners against Himself. And still, O wondrous grace! His Love abounds; and it is written that He so loved the world, even while they were yet sinners, that He gave His Only-Begotten Son to die for them; and that through Him judgment (trial) is also to be extended to those angels that fell, with the exception of Satan, the leader and instigator of the whole conspiracy—the father of lies.—John 3:16; 1 Corinthians 6:3; Jude 6; Hebrews 2:14; Revelation 20:10, 14.

God's Peace Compatible With Sorrow.

This gift of Divine Love was another indication of the cost to our Heavenly Father of His great and marvelous Plan. Not only did He behold the fall into sin of a large proportion of His family, but their recovery cost the sacrifice of the dearest treasure of His heart, and the subjection of this beloved One to the most abject humiliation, ignominy, suffering and death. Again the illustration of a parent's love assists us in comprehending the cost of this manifestation of Jehovah's Love. With what tender and yearning emotions of Love must He have made this sacrifice of His beloved Son, in whom he was well pleased! In addition to all the graces of character manifested since the very dawn of the being of the Logos, was now added the further grace of full submission to the Divine will, even when the pathway pointed out was one of humiliation and pain.

Ah, did the Father let Him go on that errand of mercy without the slightest sensation of sorrowful emotion? Had He no appreciation of the pangs of a father's love when the arrows of death pierced the heart of His beloved Son? When our dear Lord said, "My soul is exceeding sorrowful, even unto death," and again, "Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt," did it touch no sympathetic chord in the heart of the Eternal? Yea, verily; the unfeigned love of the Father sympathetically shared the Lord's sorrow.—Matthew 26:38, 39.

The principle taught in the Divine Word, that true love weeps with those that weep and rejoices with those who rejoice, is one which is also exemplified in the Divine character. The immortal Jehovah could not Himself die for us, His Divine nature being proof against death. And even if He could have died, there would have been no higher power to raise Him out of death. Thus all creation would have been left forever without a Governor, and only disaster and ruin could have ensued. But God could and did sacrifice at great cost to His loving, fatherly nature, the dearest treasure of His heart; and thus He manifested (1 John 4:9) the great Love wherewith He loved His deceived and fallen creatures. If this sacrifice cost Him nothing, if it were impossible for His mind to realize any painful emotion even under such a circumstance, then the gift of His Son would be no manifestation of His Love; for that which *costs* nothing, *manifests* nothing.

Our Lord Jesus also manifested His great sympathy for the Father in the misrepresentation of His character which He has so patiently endured for Ages. It was the one effort of His life to glorify the Father and to rectify among men the false impressions of His glorious character—to show to men His goodness, benevolence, love and grace, and to lead them to love the merciful God who so loved them, even while they were yet sinners, as to seek them out and to plan for their eternal salvation.

God's Peace Self-Centered.

Yes, there has been great commotion in the disrupted family of God—commotion in which the Lord declares He has had no pleasure (Psalm 5:4); but, nevertheless, *the Peace of God* has never been disturbed. In the full consciousness of His own moral perfection, His unerring Wisdom, His mighty Power, and with the fullest appreciation of Justice and the keenest and most ardent love of the beauty of holiness, patiently and peacefully, and even joyfully in the midst of tribulation, He has endured the contradiction of sinners against Himself for six thousand years.

But during the seventh millennium, according to the Divine purpose, it will be the joyful privilege of our Lord Jesus fully to manifest to all creatures in Heaven and in earth the Father's glorious character. Then will the Father rejoice in the grandeur of His finished work and in the everlasting peace and happiness of His family in Heaven and on earth, "reunited under one Head."—Ephesians 1:10.—*Diaglott.*

This blessed consummation will not be realized, however, until the incorrigible fallen sons of God, disowned and disinherited because they loved unrighteousness and would not be reclaimed, shall have been cut off. This will be the last unpleasant duty of the Creator and Father of all, who positively declares that it is a sad duty, yet nevertheless one which He will have the fortitude to perform in the interests of universal righteousness and peace. Hear Him: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye from your evil ways; for why *will ye* die?"—Ezekiel 33:11.

Thus we see that the Peace of God is compatible with great commotion and with sorrow and pain of any kind; for it is not dependent upon outward circumstances, but upon the proper balancing of the mind and the conditions of a perfect heart. Such peace—the Peace of God—was enjoyed also by our Lord Jesus in the midst of all the turmoil and confusion of His eventful earthly life. And this brings us to the consideration of our Lord's legacy to His disciples, when He was about to leave the world, as expressed in His own words:

"Peace I leave with you, *My* peace I give unto you: not as the world giveth [in stinted measure or in perishable quality], give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27.

Our Lord's Last Will and Testament.

Thus with abounding compassion and tenderness, did our Lord, on the last night of His earthly life, bestow upon His beloved disciples His parting blessing, His legacy of *Peace*. It was the richest legacy He had to bequeath, and was one of priceless value. It was the promise of that tranquility of soul, that rest and ease of mind, which He Himself possessed—the *Peace of God*. It was the same peace which the Father has Himself always enjoyed, even in the midst of all the commotion which the permission of evil has brought about; but it was *not derived* from the *same source*. In Jehovah this peace was *self-centered;* He realized in *Himself* the omnipotence of Power and Wisdom; while the *peace of Christ* was centered, *not* in Himself, but in *God*, by faith in His Wisdom, Power and Grace. So also if we would have the *Peace of God*, the peace of *Christ*—"My peace"—it must, like His, be centered in God by faith.

Yes, the peace of Christ was a priceless legacy. Yet how quickly the storm-cloud of trouble, which was even then growing very dark, burst in its fury upon the heads of those very disciples to whom the words were directly addressed. It followed almost immediately the gracious bequest, and struck consternation, bewilderment, confusion, to their hearts and shook their faith from center to circumference. Then, where was the peace? While the Lord was speaking the words, the foul betrayer, Judas, was out on his murderous errand. Then followed the agony in Gethsemane, and the terror and consternation among the disciples as they began to realize the fate of their beloved Lord. Soon their almost breathless suspense deepened into more fearful forebodings as He stood alone before His merciless accusers and persecutors in the Hall of Pilate and the Court of Herod, while they were powerless to shield Him. Then came the tragic end—the horrors of the crucifixion.

What Had Become of the Peace?

Where was the promised *peace* under such circumstances—when, overcome with fear and dread, they all forsook Him and fled; and when St. Peter, although anxious to defend Him, was so filled with fear that *three times* he denied his Lord and with cursing declared that he never knew Him? The explanation is, that the *peace* had not yet *come;* for as the Apostle Paul tells us, "Where a *testament* is, there must also of necessity be the *death* of the *testator*. For a testament [a bequest] is of force, *after men are dead;* otherwise it is of *no strength at all* while the testator *liveth*." (Hebrews 9:16, 17.) But as soon as the tragic scene was over and the cry, "It is finished," fell upon their eager ears, strange as it may seem, there is evidence that *peace* began to steal into their grieving hearts. The darkened heavens, the quaking earth, the rending rocks, the torn veil of the Temple—all spoke to them a message of comfort which the world could not receive.

To the world (Jews and Gentiles, both participating in the crime) the language of these events was that of Divine wrath and indignation against them. And as fear fell upon the people, and the clamor and excitement of that awful day died away, they smote upon their breasts and returned to their homes. The Roman centurion and they that were with him, fearing greatly, said, "Truly this was the Son of God!"

But to the disciples of the Lord these events spoke a very different language. The cause of their blessed Master was *their* cause and it was *God's* cause. To them these supernatural demonstrations were evidences that God was not regarding this matter with indifference; and though through the veil of darkness they could not read His bright designs, in these events there was a whisper of *hope*.

Three days later hope was revived by the news of our Lord's resurrection, confirmed to them by His appearance in their midst. Again forty days later hope was strengthened by His ascension after His parting counsel and blessing and promised return, and the instructions to tarry in Jerusalem until they received the promise of the Father, the Comforter, the Holy Spirit of adoption, not many days thence—at Pentecost. Then the peace of Christ, the Lord's rich legacy, began to be realized, and the tarrying days of prayer and expectancy were days of abiding peace—peace which flowed as a river. But when on the day of Pentecost the promised Comforter came, the river of their peace found a deeper bed; and their joy knew no bounds!

"Like a river glorious is *God's perfect peace.*
Over all victorious in its glad increase.
Perfect; yet it floweth *fuller* every day;
Perfect; yet it groweth *deeper* all the way."

Our Rich Legacy of Peace.

But not alone to the early Church was this legacy of peace bequeathed. It is the blessed inheritance of the entire Church, even to the end of the Age. The Lord showed His thought for us all on that very day, when in His prayer He said, "Neither pray I for these alone, but for them also which shall believe on Me through their word."—John 17:20.

What richer legacy could the Lord have left His beloved people? Suppose He had bent His energies during His earthly life to the accumulation of money; and that in so doing He had amassed an immense fortune to leave in the hands of His disciples wherewith to push forward the great work of the Age when He should be taken from them! How soon would it all have vanished, and how poor would be our inheritance to-day! "The Man of Sin" would surely have gotten hold of it in some way, and not a vestige of the legacy would have reached this end of the Age. But His rich legacy of peace still *abounds* to His people!

God Preparing for the Harvest.

"Of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness that that day should overtake you as a thief; ye are children of the light."—I. THESSALONIANS 5:1-5.

THE common tendency of the human mind is expressed by St. Peter, who prophesies of the present time that the worldly will be saying, "Where is the promise of His presence? * * * All things continue as they were from the foundation of the world." Ignorance of God's Plan is to be expected of the world, but the true people of God have the promise of His special instruction so that they need not be in darkness respecting the Divine Program.

Our world for six thousand years has been the battle field between the forces of light and darkness, truth and error, righteousness and sin. The Prince of Darkness, otherwise styled the "Prince of this world," has led his forces in person, and has controlled the masses and is still controlling them. The Prince of Light is represented in a feeble way by ambassadors who are specially cautioned by Him that they must not use carnal weapons nor carnal methods, but must in meekness correct those who oppose them. They must be subject to "the powers that be" to the extent that their consciences will permit, and so far as possible live peaceably with all men.

This experience of subjection to the powers of evil has been a hard lesson, difficult to learn; a trial of faith as well as of endurance, the value of which has been difficult sometimes to appreciate. But these must walk by faith and not by sight if they would please the Captain of their salvation. For centuries the prayer has gone up to God from their hearts, "How long, O Lord!" Reason assures them that it cannot be the Divine purpose to forever permit the victory of sin and death under the Prince of Darkness.

Plowing, Sowing Reaping.

God represents Himself as a great Husbandman. Each Age is a "season" and bears its own crop. Each Age has its own time for the plowing of the field, the sowing of the good seed, and the harvest work. As Bible Students we have already noted the work accomplished in the Age which ended with the flood, the different work accomplished during the Patriarchal Age, and the still different work accomplished during the Jewish Age, which lasted from the death of Jacob, and particularly from the giving of the Law, down to the death of Jesus.

Our Lord's ministry of three and a half years was a harvest time to the Jewish people in the close of their Age of favor or "day of visitation." He said to His disciples, "I sent you to reap that whereon ye bestowed no labor; other men labored and ye are entered into their labors." (John 4:38.) The plowing and sowing connected with the Jewish Dispensation was in the far past. The Egyptian bondage served to do a plowing work, as also Israel's escape from that bondage and the forty years of wandering in the wilderness before they reached Canaan. The giving of the Law and the establishment of them as a people, the lessons of their sacrifices, and the exhortations of their Prophets, all constituted a seed-sowing, harrowing and cultivating experience. In the end of their Age Jesus gathered the ripe fruitage of that experience—those sanctified thereby and developed in character and obedience to God.

The crop gathered by our Lord and the Apostles in the Jewish harvest numbered thousands. These were gathered out of Judaism and from under the Law Covenant into Christianity — gathered under a Covenant applying only to the "Church which is the Body of Christ." This Covenant, under which they became associated with Messiah, reads, "Gather together My saints (holy ones) unto Me," saith the Lord, "those who have made a Covenant with Me by sacrifice." (Psalm 50:5.) All coming thus into relationship to Jehovah as members of the Body of Messiah came by way of the cross—through a recognition of their own imperfection, and of Jesus and His sacrifice as the satisfaction for their sins, a covering for their blemishes, by which alone their sacrifices were rendered "holy and acceptable to God."—Romans 12:1.

Sowing Follows Reaping.

The reaping work of the Jewish Age merged into the sowing work of the Gospel Age as the invitation to become joint-sacrificers with Jesus was extended to those having hearing ears amongst nations aside from the Jews. For eighteen centuries this sowing work, with "harrowing" experiences and various cultivations, has been in progress. Now in turn we have arrived at the harvest of this Gospel Age—the reaping time, the time of gathering into the garner—beyond the veil—by the power of the First Resurrection.

"None of the wicked shall understand, but the wise shall understand" (Daniel 12:10), is the Lord's declaration. Our text declares that "Ye, brethren, are not in darkness" respecting this time. This implies, either that the brethren are very few, or that a considerable number of them have not yet become sufficiently awake to a discernment of the times and seasons in which we are living. Many of the brethren and many of the world and many of the "wicked" do realize that we are living in strange times and under peculiar conditions. These try to persuade themselves, however, that what we see to-day is merely a recurrence of what has repeated itself time and again during the past centuries. Thus these lull themselves, saying, "Peace and safety!"

This attitude is what the Scriptures foretell, "When *they* shall say peace and safety, then sudden destruction cometh upon *them*." It is only "ye, brethren," who are privileged to have the clearer light respecting present and future conditions. We know that we are in the Harvest time of this Age—the reckoning time—the testing time—the time when the "wheat" is to be gathered into the heavenly "garner"—the time when the field is to be cleared of all "tares" in a fiery trouble—the time when the plowshare of trouble will be run through the world of mankind to prepare the whole world for the New Dispensation just about to begin.

The Plowman Overtakes the Reaper.

Illustrating the Divine methods and the rapid following of events in the Divine Program, the Lord through the Prophet tells us that "the plowman will overtake the reaper." (Amos 9:13.) So accurately timed is every feature of the Divine Plan that part fits to part and work to work closely. The Harvest of the present time is the gathering of the fruitage of this Gospel Age—the gathering of the Church of the First-born, whose names are written in heaven"—those who have made a Covenant with Jehovah by sacrifice.

The Head of the saintly Messiah, developed and glorified eighteen centuries ago, is Jesus. The members of the Body of this Messiah have been gathered from every nation, first from the Jews and then from all nations. God's call and selection of saintly sacrificers in this Gospel Age ignores all sectarian, all denominational, all national lines—"The Lord knoweth them that are His." The winds of violence, "the powers of the air," which will shortly be loosed, and which will produce the terrific "storm," are being held back until the sealing of God's servants in their foreheads shall have been accomplished.

This sealing in the forehead implies an intellectual appreciation of heavenly things, and is intimately associated with the harvest work—the sealed are the ripe wheat being gathered for the heavenly garner. As soon as the sealing work shall have been accomplished the winds of strife and trouble will be let loose according to the Master's declaration, and the result will be a "time of trouble such as never was since there was a nation"—no, nor ever shall be the like again. The awful lessons which will then be learned by humanity will be sufficient for all time. The strife, the hatred, the malignity, the anarchy of that day of trouble are depicted in various places in the Word of God.

The trouble time impending is indeed declared to be a time of Divine wrath, and we must not lose sight of that feature of it. Divine Justice has indignation against in-equity and selfishness in general, for selfishness is but another name for sin. All sin is selfish, and all selfishness is sin. The captains of industry, the captains of education, and captains of wealth have to-day greater opportunities and therefore greater responsibilities than the kings of the earth for their dealings with their fellowmen.

Similarly, there are leaders of the people, presidents and secretaries of unions, etc., who are also captains, and who also have great responsibility. All perceive that the world of humanity is rapidly nearing a crisis. The almost miraculous opening of the eyes of understanding which God has recently granted has brought to the world mechanical inventions and chemical processes which are making the world rich with amazing rapidity.

Although these blessings are in considerable measure reaching the masses of mankind and uplifting all to a higher plane of comfort, nevertheless general education has opened the eyes of human understanding correspondingly. "The common people" are looking with amazement at the luxury of the rich as the barbarians of old looked upon the much lesser splendors of Rome. They are covetous, they are hungry for what they term their "share" of the bounties being dispensed by Providence with so lavish a hand.

Even if the vast increase of wealth through machinery, chemistry, etc., were to be evenly distributed we doubt if it would satisfy these new-born minds.

Two Possible Solutions.

There seem to be two possible solutions: (1) To convert all of the wealthy into saints, whose pleasure it would be to administer the flood of wealth now rolling in upon them for the general blessing of mankind, along the most benevolent lines imaginable, or (2) to convert into saints the masses of mankind and to so imbue them with heavenly hopes and prospects that they would not particularly care for earthly good things nor crave them, but rather rejoice to be "the poor of this world, rich in faith, heirs of the heavenly Kingdom."

We confess that neither solution seems to be practicable. We cannot believe that either can be accomplished; hence we must believe what the Bible teaches, that an awful conflict is about to be precipitated between these two classes, because neither one nor the other can be fully converted to the Lord's way. How glad we are that the Bible shows that the culmination of the conflict will bring everlasting peace—a just, loving, equitable and satisfactory adjustment of earth's affairs, under Messiah's glorious reign of a thousand years.

The Divine Arrangement.

Someone may ask, Would not these same difficulties beset any new government which Messiah or others might institute? Will not the element of selfishness forever persist in the human heart, and will not this imply that to all eternity there will be a strife of selfish interests? We answer, No. The Divine Plan solves the problem perfectly. Jesus has demonstrated His unselfishness as respects earthly things. His laying down of His life not only proved His loyalty to righteousness and to the Father's will, but proved also His unselfishness—His love—"greater love hath no man than this, that a man lay down his life for his friends."—John 15:13.

This Friend of humanity is to be the great King of the world in the New Dispensation, and His associates in the Kingdom, the Bride class, are to be such only as have His spirit and disposition of obedience to the Father's will—self-sacrifice and love for fellowman—unselfish love. Under present conditions these may not always be known, nor their true character and unselfishness be discerned, because they have the treasure of the new mind in "earthen vessels" which do not always fully represent their true benevolence of heart.

The Divine provision is that such of these as shall demonstrate their unselfishness of heart and loyalty to the Lord shall be given new bodies in the resurrection—"sown in weakness, they will be raised in power; sown in dishonor, raised in glory; sown an animal body," with Adamic weaknesses and fleshly imperfections, they will be "raised spirit bodies"—perfect, complete, lacking nothing.—I. Corinthians 15:42-44.

These, in association with their Redeemer, will constitute the Kingdom class which is to rule the world for a thousand years under the Headship of Jesus. Surely, we can trust these, we can have confidence in them. The fact that God has selected them, and that He is pleased to give over to them the rulership of the world for a thousand years testifies beyond peradventure their worthiness and capability.

That Government will not be a republic, but a monarchy, a theocracy, a Divine Kingdom. Christ and His Bride will be the King and Queen of the New Dispensation, supplanting Satan and the fallen angels, who for centuries have been in control. The Kingdom of God will be as invisible as the kingdom of darkness has been. It will operate through human agencies, as does the other. But even its human agents have been provided. The Scriptures inform us that the worthy ones of the Jewish Dispensation and before, will be the Princes in all the earth who will represent Messiah's Kingdom amongst men. Not only so, but they will be **perfect** men, made so by participation in the "resurrection of life." How grand the prospect!

The time of trouble, although it will be awful, will be short, as typed in the terrible trouble which came upon the Jewish nation following the harvest work of their Age. Then will come the leveling process, which in the Divine order will prove to be a blessing to everybody. In other words, the socialists and anarchists are not so far from a correct conception of what must ultimately prevail, but they are far astray respecting the **methods** by which it shall be obtained. Their attempt to grasp the rudder of the world's affairs shows an entire lack of appreciation of the mighty influences with which they seek to contend. Their efforts will merely precipitate upon themselves and upon others the terrible trouble which the Scriptures foretell.

God's people are distinctly warned that they must keep hands off, must not interfere with the powers that be; their reliance must be upon the Lord and not in the use of carnal weapons. St. James, writing on this subject, declares the coming trouble and tells that it will be specially severe upon the rich: "Go to now, ye rich men; weep and howl for your miseries that shall come upon you." (James 5:1.) No doubt the troubles will be equally upon the poor; but to them they will seem less severe since they have been accustomed to less. To God's people is the message, "Be patient, brethren, the coming of the Lord draweth nigh"; "Wait ye upon Me, saith the Lord." (Zephaniah 3:8.) "Seek meekness, seek righteousness, it may be that ye shall be hid in the day of the Lord's anger."—Zephaniah 2:3.

Cultivate Appreciation of the Principles of the Divine Law.

WHILE seeking to follow the various specific commands of Scripture, let us seek more and more to understand and come in sympathy with the *principles which underlie* the Divine Law. These will enable us to judge of the right and the wrong of such of our words, thoughts and acts as may not be particularly specified in the Lord's Word. Indeed, as we come to understand and sympathize with the principles of Divine Law, to that extent we are getting the spirit of the Divine Word. Note the testimony of the Psalmist on this point, "O, how love I thy law! it is my meditation all the day. Thou, *through thy commandments*, hast made me wiser than mine enemies, *for they are ever with me*. I have more understanding than all my teachers, *for thy testimonies are my meditation*. I understand more than the ancients, *because I keep thy precepts*. I have refrained my feet from every evil way, *that I might keep thy Word*. I have not departed from thy judgments, *for thou hast taught me. How sweet are thy words unto my taste!* yea, sweeter than honey to my mouth! *Through thy precepts* I get understanding; *therefore, I hate every false way. Thy Word* is a lamp unto my feet and a light unto my path."—Psa. 119:97-105.

Do Not Trust to Conscience Alone

Shun a contentious and fault-finding disposition as contrary to the spirit, or disposition of Christ—contrary to *love*. A certain amount of combative courage is demanded in overcoming the world, the flesh and the Devil and their various snares. This fighting disposition may become a valuable aid to ourselves and to the Master's cause if rightly and wisely directed against sin, *first* in *ourselves* and *secondly* in others; if used for the Lord and his people and against Satan and all his powers of darkness and superstition. This, in the Scriptures, is called fighting the *good fight*, and we all should be gallant soldiers in this battle for Right and Truth, lovingly defending our Captain's honor and his people's liberties.

If conscience were a *sufficient* guide you would have no need of the Scriptures. The majority of people have as good as no conscience; for they are blind to the principles and laws of God given to *guide* conscience; and still worse off than these are those mentioned in 1 Tim. 4:2. Hence the imperative necessity for carefully heeding the Lord's Word, and *walking circumspectly* according to its light.

We are not to faint in our minds nor become discouraged, feeling that so much has been said against us that we must give up the race. On the contrary, we are to feel assured like our Lord, that nothing can befall us except with the knowledge of the Father, who is working all things for our good. It was thus our Lord was prepared for His exaltation. So we, if we are rightly exercised by our various experiences and follow as closely as possible the commands laid down for our guidance, will find that even revilings, slanders, oppositions to righteousness, will work out blessings for us, as they did for our Lord.

FREE LITERATURE!

Send postal-card request to the Editor for free copies of this paper. Some of the interesting subjects you may have for asking are:

- Calamities—Why Permitted?
- Creed Idols Smashed!
- Spiritism Is Demonism!
- Cardinal Gibbons' Sermon.
- Prince Lucifer-of Old Now Prince of Demons.
- The Hope of Immortality.
- Do You Believe in the Resurrection?
- Most Precious Text.
- Our Lord's Return.
- Which Is the True Gospel?
- What Is the Soul?
- The Rich Man in Hell.
- Thieves in Paradise.
- The Handwriting on the Wall.
- Purgatory Fires! Not Now, But Soon.
- Greatest Thing in the Universe.
- The Sabbath Question.
- The Battle of Armageddon.

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Religious and Scientific Gleanings

"IN THE TIME OF THE END."

A little machine invented in Paris will, it is said, do away with all stenographers and typewriters. The author of a letter simply talks at a machine, the machine makes a record of the words through a thin cloth, which is mailed to the proper person, who puts it into a machine which grinds out the noises spoken into the other machine.

DEATH MEANS DEATH — NOT LIFE IN TORTURE.

Dr. Charles M. Sheldon, author of "In His Steps" and a clergyman of considerable prominence, is reported by the Christian Herald as having come at last to see the simplicity of the Bible's statement that "The Wages of Sin is *death.*" The following is extracted from his discourse on the subject:

"I have come to believe myself in the probable annihilation of those who never respond to God's offer of forgiveness, those who never believe in Christ and take Him as their Savior. It seems probable that the Bible teaches that the word 'Death,' as applied to the soul that always refuses to repent, is a death that means total extinction. . . . I cannot interpret the use of such a text as we have to-day to mean anything less than that 'the wages of sin is death.' What do these words mean, if not plainly what they say?—the extinction of life, the utter going out of the flame that was meant to ascend higher and brighter and purer on the altar of man's worship of his Creator and Redeemer."

ERASING THE STAIN AGAINST THE HOLY NAME.

Religion is either the most important thing in life or a stupendous fraud. Anything, therefore, which throws a ray of light on the subject is worth the attention of all.

We notice that Dr. Samuel Carter of the Presbyterian church has been saying things, to-wit:

"The Westminster confession presents for the worship and allegiance of men a God who for the pleasure of His will assigned the millions of the human race to endless torment before they were born or had done good or ill.

"Readers of Lorna Doone remember how the robber Doones of Bagworthy looted a farmer's cottage and found a little babe in a cradle. One of them called to his comrade to have a game with him. He tossed the infant to the other, who caught it upon the point of his pike.

"We call these men fiends, but they were bright angels in comparison with a God who could send millions of infants to eternal torments. Every fiber of my moral being rises up against this God-dishonoring theology; with the utmost fervor of my soul I reject this God of the Confession, and as fully as I reject this God so gladly do I receive the God of the Gospel of Jesus Christ—the Father in the great parable who runs forth to meet his wretched, but repenting son, falls upon his neck and kisses him."

Dr. Carter, being a Presbyterian, should know his own ground in reference to the Confession. All will not agree with him; but one thing is certain, there is great unrest in many matters of creed nowadays, and outbursts like Dr. Carter's are becoming increasingly frequent. It seems to be true, also, that the churches are not reaching, at least not directly, the great majority of the people. The matter, as Dr. Carter puts it, has an ugly and revolting sound. Not many people will find it in their hearts to believe, we think, in this fearful claim of the older theology.—Dayton (O.) Herald.

[The BIBLE STUDENTS MONTHLY heartily endorses the foregoing, and would add that it is publishing millions of pages monthly in its efforts to erase the stain placed upon the Holy Name by all the creeds of Christendom.]

THE REBEL SATAN DOOMED TO DEATH!

"Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."—1 PETER 5:6.

THE Bible everywhere holds up the Lord Jesus Christ as the glorious Pattern of what is most pleasing to the Heavenly Father, a Pattern therefore to be copied by all who would abide in God's favor. There are certain steps necessary before any can come into the favor of God, and properly be called His children, or said to be under His supervision and care, or be permitted to address Him in prayer, or to consider themselves heirs of His favors and blessings. This is made very clear by the Apostles and also by Jesus Himself. The Apostles declare the necessity of an Advocate with the Father before any can approach Him, come into His presence or receive any favor from Him. Jesus expressed this same thought, saying, "No man cometh unto the Father, but by Me."

As a matter of fact, therefore, a comparatively small proportion of humanity have any of God's favors at the present time. But we rejoice in the breadth of the Message, which assures us that in God's "due time" all shall be brought to a knowledge of Messiah, and privileged through Him to enjoy the gift of God—everlasting life. But what is coming and what is here now are two different matters. No one has authority to make the Narrow Way a Broad Way, nor to say that many will find it when the Scriptures declare, "Few there be that find it." Our consolation is that this Narrow Way leads to special glory, honor, immortality and the Divine Nature, and will develop a special, Elect class, Then subsequently, this select class will be used of the Lord in blessing the non-elect many with a great, but inferior blessing.

Our text relates not to the world in general, but merely to the consecrated few who during this Age hear the invitation, accept it, and become foot-step followers of Jesus. These have their sins forgiven as a result of faith in the precious blood of Christ and of consecration to do the will of God. These, then, have the Redeemer as their Advocate with the Father, and are accepted in the Beloved as His brethren.

These are the prospective members of the Bride of Christ, who by the Lord's grace may now suffer with their Redeemer in cross-bearing, and by and by share with Him His glorious Kingdom. These are begotten of the Father through the Holy Spirit, and thus become New Creatures in Christ. No longer are they to be classed as members of the human family, but as spiritual sons of God, of a new order, higher than the angels, but not yet perfected. Their perfecting cannot take place until their probationary trial shall have ended, and it will not end until death. In the glorious First Resurrection, therefore, these will be perfect, as sons of God on the Divine plane, associates and joint-heirs with their Lord and Redeemer.

To These Our Text Applies.

These are exhorted to come with boldness to the Throne of Heavenly Grace, to obtain mercy, and find grace to help in every time of need. These, and only these, may know that their prayers are always heard. As Jesus said, "Their messengers do always have access to My Father's presence." (Matthew 18:10.) The exhortations of the Apostle are to these alone—not to the world.

In our context the Apostle holds up the Lord Jesus as the great Pattern of humility, the example for all of His followers, admonishing that they should walk in His steps, if they would have the Divine favor that He enjoys and attain with Him to joint-heirship in His glorious Kingdom. He was rich, yet in obedience to the Father's will He laid aside the riches of His Heavenly estate, and became poor—not merely appeared poor. He laid aside, or divested Himself of His spirit condition and glory, and took instead human conditions.

From being above the angels, He of His own volition took a nature and place "a little lower than the angels." And He did this, knowing it was only a preliminary step. He knew that the particular steps of self-denial and suffering were to follow. He humbled Himself to become a man, because a man—Adam—had sinned, and through him a race had come under sentence of death, and could not extricate itself. Only an uncondemned man could redeem the condemned one. For this purpose Jesus left His glory, and "was found in fashion as a man."

The Logos did not become a sinful man, a blemished or imperfect man. On the contrary, He was "holy, harmless, undefiled and separate from sinners." Otherwise, He could not have been the Redeemer. Being sinless, however, this perfect One would suffer all the more from the shame and ignominy connected with the mission He undertook.

As it was not a babe, but a man, that had sinned and was to be redeemed, therefore Jesus needed to wait until He reached manhood's estate—thirty years—before He could begin His ministry. Promptly at thirty He made His consecration, and symbolized it by water immersion at Jordan. Then He went forth, declaring the Message which He knew would be misunderstood—the Message of God's Love, the Message that there must be a sacrifice for sin, the Message that He was the Sin-Offering, the Message that as a result of that Sin-Offering, blessed fruitage afterward would come, in the Messianic Kingdom, which would bless all the families of the earth.

As He foreknew, mankind, even the best prepared—the Jewish people—were not ready for the Message. Thus, as He foresaw and as the Scriptures foretold, they crucified Him—ignorantly—for as St. Paul declares, "Had they known it they would not have crucified the Lord of glory." (1 Corinthians 2:8.) St. Paul reminds us that we should consider Christ's undeservedness of persecution, lest we should be "weary and faint in our minds." Similar experiences must to some extent come upon us. And if He who was perfect endured patiently, we who are imperfect may well exercise great patience. And so in our text the exhortation is that we perceive how Jesus humbled Himself, and that we should think it a great privilege and pleasure similarly to experience humiliations for righteousness' sake.

The Rewards of Humility and Loyalty

No doubt the Logos, "the Beginning of the Creation of God," the "First-born of every creature," the one by whom all things were made, had such loyalty to the Father that He would have been obedient, even had no reward been attached to the invitation given Him. But, on the other hand, it would not have been consistent with kindness, love or justice for the Father to demand of His Son such a sacrifice. Justice can make no such demand. And if Love makes such a suggestion, it should properly back up the suggestion with some promise of special favor or blessing. According to the Apostle, God did just this. He informed His Son that He would appreciate such a sacrifice, and set before Him a joy, a hope.

The Apostle does not explain the details of that hope, but we may infer them: (1) The joy of the Father's blessing in a superlative sense. (2) The joy of bringing many sons of God to the plane of glory as His Bride class. (3) The joy of rescuing the world of mankind from sin, sickness, sorrow, pain, death and of uplifting, or resurrecting all the willing and obedient of the race to human perfection, and all that was lost by Adam. (4) An exaltation to a still higher station than that which He had left. He would be made partaker of the Divine nature, far above angels, principalities and powers, and above His own previous high station as the Only Begotten of the Father, the Logos—the Word.—John 1:1-3.

Here we are, with the Apostle's words and the full scope of his inspired testimony before us. He tells us that if we desire to be of the glorious Class of more than conquerors, who will be honored by the Redeemer, we must humble ourselves to the doing of the Divine will to the best of our ability, as our Redeemer humbled Himself to do the Father's will perfectly. Not that the Father will accept anything less than perfection, but that our Redeemer will make up to us by the imputation of His righteousness all that which we lack through our share in Adam's fall and its consequence. In other words, if we have the same loyalty of heart that the Master had, we will do what we can, and in so doing shall be acceptable to the Father, through the Son, who has "tasted death for every man," who gave Himself for all.

Satan's Course in Contrast.

Notice, now, the contrast between Satan's course and that of the Lord Jesus. Satan took the opposite course from that which the Redeemer took. Instead of humbling himself, willing to do everything that would be pleasing to the Father, he was proud, haughty, and sought to exalt himself. Lucifer was rich before his rebellion, before he became Satan, the adversary of God. Yet he was not so rich, had not so high a station, as the Logos, who was the very chief of all of God's creation, through whom the Divine energy operated in the creation of all things that were made.

Mark well the course of pride, that led to Satan's sin, and will ultimately lead to his degradation and destruction. Mark well also the course of Jesus, as it led Him through obedience to humiliation, and then to the highest glory. Which example shall we follow? Which fate will be ours? Shall we in humility walk in the footsteps of our Redeemer, and become His joint-heirs in His glory, honor and immortality? or shall we take the other course of pride, and thus become disciples of the Adversary, and learn of him, and reach his doom—destruction in the Second Death?

The Apostle intimates that God tests us upon certain general lines, general principles operating His Government: "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased." It would be folly to permit the seeds of pride or personal ambition to take root in our hearts. Let us be diligently on the outlook to eradicate everything of the kind, and be close students of our Master, copying His course.

There is a reason behind every Divine command and regulation. Men may make arbitrary rules and conditions without justifiable cause, but we may be sure that the great Creator has a good reason for His every act and requirement. In the present case, we can readily discern the necessity for the Divine requirement of humility. The Lord Jesus and His Church are invited by the great Jehovah to the very highest position in the Universe, next to Himself. Such an exaltation would be dangerous to any one possessed of a spirit of pride or selfish ambition. Who can tell at what time the smoldering fire might break into a blaze and cause confusion and disorder?

Consider Satan's case. What might have been the result had he been entrusted with so high a position as that now occupied by the glorified Jesus? There would have been genuine rebellion in Heaven of the kind Milton so foolishly imagined. How we can see the wisdom of the Almighty in testing those whom He would exalt to His own Divine nature! Even His well-beloved Son was required to demonstrate His faithfulness and loyalty unto death—"even the [ignominious] death of the cross." So the Apostle says that it became God, "in bringing many sons unto glory, to make the Captain of their salvation perfect

(Continued on 2nd page, 2nd column.)

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REVIVING OF A DEAD PERSON

By Transfusion of Blood, Said to Be Possible.

The miracle of bringing the dead back to life, Dr. A. L. Soresi, of Fordham University, thinks will be a scientific achievement of the future. Dr. Soresi, who is attached to the staff of the Flower Hospital, for five years has conducted experiments of transfusion of blood, with results, he says, that are amazing.

Prof. Soresi here told of saving the life of a male patient, and the body was apparently moribund. After the explanation of his experiments with transfusion of blood in animals, Prof. Soresi said:

"An experiment with a male pneumonia patient was perhaps not as spectacular, but more gratifying in results. This patient was entirely without respiration from all tests applied and therefore actually moribund to human knowledge when I made a transfusion of blood from a normal man through the jugular vein of the patient. The return to life was prompt and recovery followed in due course.

"If such transfusions could be made promptly the loss of life would be materially lowered.

"In a recent experiment at Flower Hospital I pumped all the blood from a dog until the animal lay absolutely lifeless. For sixteen minutes I allowed the animal to remain without a spark of life. The heart had stopped beating and every function of life had ceased.

"I connected the blood vessels of the dog with those of another dog and permitted the blood to flow. Inside of five minutes there was a complete return of life, and the dog soon was yelping in an entirely normal way. Other experiments with dogs have yielded amazing results.

"When the way has been found to connect directly with the left side of the heart medical science will be able to restore human beings to life after all animation has been suspended, provided there is no organic trouble. The resuscitation will be effective in cases of gas or drug poisonings, hemorrhages and such diseases as typhoid and pneumonia. Sudden death by accident, when no vital organ has been crippled, will fall within the scope of the transfusion method.

"Under the new science it will be possible to restore life after it has been extinct for half an hour. I am devoting most of my time to these experiments, and hope before long to be able to make an important announcement to the world of science."

TO MAKE CLOTHING FIREPROOF.

If we may believe the latest reports of the industrial chemists, a cheap process for making cloth absolutely fireproof has finally been discovered. Many fireproof fabrics have been brought out, but this is the first time that there has been any apparent assurance of a cloth that is cheap enough for ordinary uses. And it is also the first time there has ever been devised a process that would fireproof ordinary cotton cloth in a way that enabled the cloth to be washed or laundered. The new process is the work of an English chemist and his claims are based upon the fact that the fireproofing of any material desired, and especially of cotton cloth, will not increase the cost of production more than a fraction of a cent.

Heretofore the cotton cloths that have been fireproofed have taken on a hard and unyielding texture that made them almost impossible for the ordinary uses of such materials. It is well known that the cotton flannel material which women use throughout the world for making wrappers and night clothing is highly inflammable and that a number of tragedies have been caused by its being worn. Despite this disadvantage the cloth is used because it is soft and gives good wear. The discovery of a process for rendering such material fireproof, therefore, is deserving of more than ordinary mention.

WHERE ARE THE DEAD?

This subject was treated in a recent issue of THE BIBLE STUDENTS MONTHLY, Vol. 5, No. 3. The interest roused and the great demand for copies of it have been remarkable. A sample copy will be mailed to anyone free upon receipt of post-card request.

THE REBEL SATAN DOOMED.

(*Continued from 1st page, 4th column.*)

through sufferings"—to prove Him perfect by the things which He suffered—to demonstrate that the things which He had always professed and had always done, expressed the sentiment of His heart in the fullest and most absolute sense.

Thus again we read, "Though He were a Son, yet learned He obedience by the things which He suffered." (Hebrews 5:8.) Again we read that it was because of His faithfulness that God highly exalted Him and gave Him a name above every name. If this was necessary in the case of our Redeemer, before the Father could properly so highly exalt Him, what shall we say of His followers? Surely we must agree to the necessity for most thorough testing, proving, demonstrating the loyalty of the Church before they could be made partakers of the Divine nature and sharers of that Heavenly glory!—2 Peter 1:4.

This is the import of our text: Remember the heights, the glories of the Heavenly calling which we have received of God through Christ! Remember that we were by nature children of wrath, even as others! Remember that once we were alienated from God through wicked works! Remember that God is working in us to will and to do His good pleasure, to develop the character pleasing to Himself! Remember that unless this work of grace go on in our hearts day by day, it will not be accomplished! Remember that unless it be accomplished, we shall not be fit for a place in the Kingdom! Remember that God has predestinated that only such as demonstrate that at heart they are copies of His Son can ever be His joint-heirs in the Kingdom; and remember that in all this we see the force of the text: "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."

Our trials and difficulties, our stumblings and repentances, our vows to the Lord, and our endeavors to keep these, are parts of the great humbling process necessary to our exaltation. "If we suffer with Him we shall reign with Him."

Trials and Temptations Necessary.

When we get the proper focus on this subject of the calling and election of the Church, it clarifies everything. We see now that if we could escape trials and difficulties and testings, we would escape the necessary schooling experiences, and be unfit for our graduation, unfit for a share in the First Resurrection. It takes us some time to get this proper view of matters; even as when we were school children, it required some time for us to learn the lesson that to be helped with an answer or to be excused from a lesson or to have a holiday were all disadvantages. A sufficient number of such failures to learn our lessons properly would mean unpreparedness for examination day. We have entered God's great training School. Its great Teacher is our dear Redeemer, to whom we are betrothed. Every lesson in the course is necessary for our polishing and preparation for the glories to follow.

In this School everything depends upon ourselves. The arrangements are all of God and therefore perfect. The great Teacher will not fail in His duty toward us. The results, therefore, are with ourselves. If we learn the lessons, we shall surely be graduated, and be presented before our Heavenly Father and the holy angels with honor and glory. But if we fail to learn the lessons necessary, we shall have only ourselves to blame. Indeed, from the viewpoint which we shall have beyond the veil, we surely would not want a place for which we were not prepared, and God would not give it to us. In this entire matter, therefore, we see that God is operating His elections, selections, instructions and final approvals along the lines of absolute justice, fairness.

So Run That Ye May Obtain

DIFFERENT RACES!—DIFFERENT TROPHIES!—THE GOAL BEFORE US

"Know ye not that they which run in a race run all, but one receiveth the prize? Even so run, that ye may obtain."—1 CORINTHIANS 9:24.

EVERYWHERE throughout the Scriptures the thought kept before our minds is that one may go deeper and deeper into sin and degradation and that the end of that way is death, destruction; and, on the contrary, that everyone who would attain to life and the glorious likeness of the Divine character, which are conditions upon which the gift of life will be given, must strive, run and attain. In other words, a willing mind and its exercise are declared to be necessary to the attainment of Divine favor, and to the life eternal which is its reward. Too many, alas, even among Christians, seem to have the impression that negative goodness may be satisfactory to the Lord—that moral willingness to abstain from wrong-doing under favorable conditions would have the Divine approval. Of course, negative goodness is better than none, better than viciousness and wilful misdoing; yet there is no promise of eternal life to the morally, negatively good. Only the positively good—those who love righteousness and hate iniquity—can have the Divine approval.

Some may be inclined to demur to this proposition, and to claim that it is asking too much of humanity that—born through heredity with a tendency toward sin, and surrounded by sinful and degrading influences—we should be called upon to surmount all of these and to attain a fixed character for righteousness—the very reverse of the one with which we were born.

The query naturally and properly arises, "Are we not less favorably treated by our Creator than were the angels, who, created perfect, in the Divine likeness, have merely been required to maintain that character without knowing what it is to strive, to fight, to overcome the downward tendencies that oppress the fallen race of Adam? Why should not man have as favorable an opportunity as the angels? Even though man, through Original Sin, fell into a degenerated condition, mental, moral and physical, why does not the Creator make an easier path out of the sin-and-death conditions back to His fellowship and eternal life? In other words, why is there no other way to God's favor than the rugged, narrow way on the terms of taking up the Cross to follow in the footsteps of Jesus? Why are we called upon to run up so steep a hill of natural depravity to attain God's favor and life eternal?

No Injustice with God.

These questions are pertinent and reasonable, and the Scriptures answer that God has appointed for the world just such reasonable opportunities for reconciliation with Himself as we might have expected. He has not proposed to violate the principles of His Government nor to accept to His favor any who are out of full accord therewith; but He has provided for the world a reasonable way of return to His favor and to all that was lost through Original Sin. But His time has not yet fully come for opening up to the world His gracious provision for their recovery—their "Restitution." (Acts 3:19-21.) Through the prophets He points out that their opportunities will be grand, all that could be asked or expected—so full, so complete, that none but wilful rejectors of the Divine favor shall ultimately miss the goal of full Restitution to the Divine image and likeness as Adam enjoyed it, and an Edenic home and life eternal.

"The mouth of the Lord hath spoken it." As the Apostle Peter declares, "All the holy prophets since the world began" have told of the glorious Restitution work which God will surely inaugurate in the hands of Messiah, His glorious Son, whose consort in the glory and honor of the Kingdom will be the Bride class, selected during this Gospel Age. The point which generally confuses the judgment is one that is made very clear in the Scriptures, namely, that in advance of giving these Restitution blessings to the world in general during the Messianic Age, and on reasonable and moderate terms and conditions, God in the present time is selecting an Elect class to be the Church, the Bride of Christ. And since He intends a very high exaltation to these, an exaltation to a nature not only higher than human, but also higher than angelic—the Divine nature—therefore the Lord has made the call of this Gospel Age a restricted one, and has made the way to life now narrow and difficult, so that only by great exertion can any attain it. The object of this He clearly explains to be that He seeks "a peculiar people, zealous of good works"—so zealous for truth and righteousness that they are willing to lay down their lives for these; so full of faith that they can walk by faith and not by sight; so full of love that they would delight to do the Father's will, even at the expense of their earthly interests, in that they will love all who have the Father's Spirit to the extent that with pleasure they would lay down their lives for the brethren. When it is seen that this specially Elect class of this Gospel Age is called and elected to be with Jesus in His glorious Kingdom, and to share with Him the honors of uplifting the human race out of its present fallen condition, then we see the secret, the reason, why God has made the way narrow, steep and difficult to run in.

"The Race Set Before Us."

Although nothing in the Scriptures refers to the world of mankind in the next age running a race, we may, nevertheless, understand from the various Scriptures which delineate the terms and conditions of Divine favor at that time that there will be something equivalent to a race. Some, then, may run swiftly up the Highway of holiness, and by their love and zeal attain the joys of the Lord more speedily than others. But the running, we understand, will not be compulsory; the requirements will be that they shall walk up the Highway, and even then assistance will be granted on the way. One probable reason why no running is spoken of in connection with the highway of holiness leading to life in the next Age is that those disposed to run in the way of righteousness and hating iniquity, will be called out, selected, elected from the world, during this Gospel Age. These are the jewel class that our Lord refers to—He will make up His jewels at His Second Advent. He has indeed a glorious future for all who shall, however gradually, attain to the image and likeness of God lost in Eden. All will be in the hands of the great Mediator, who bought them with His precious blood, and who will, during the Messianic Reign, do for them everything that can be done, everything that could be asked for assistance; so that we are guaranteed that none of them shall fail by reason of any of the weaknesses of heredity, but that all who will, who desire righteousness done, may know they may attain thereto, and may at the close of the Thousand-year Day be absolutely perfect, so as to need neither covering nor assistance further. They will be like unto the angels; they shall have attained full perfection of human nature as God designed it; and all who refuse the lessons, corrections and chastisements of the great Mediator during the New Age shall be utterly cut off in the Second Death, as the Apostle Peter assures us.—Acts 3:23.

The race set before us—set before believers during this Gospel Age—is the uphill one, the difficult one. It is everywhere in the Scriptures described so to be. The Lord does not wish to make it easy; He wished to make it difficult, so that it would sift and test and prove and separate to Himself all those who have the spirit of loyalty and obedience so wonderfully manifested in our dear Redeemer. These must all attain to this likeness of God's dear Son if they would be joint-heirs with Him in the Kingdom; and present opportunities—calling, pruning, chastening, polishing, instructions in the School of Christ, etc.—are all with a view to the testing and proving and perfecting of these. These and these alone are in the race-course set before us in the Gospel; and the Apostle exhorts such and none others when He says, "Let *us* lay aside every weight, and the sin which doth so easily beset *us*, and let *us* run with patience the race set before *us*, looking unto Jesus, the Author and Finisher of *our* faith."—Hebrews 12:1, 2.

Illustrated by Grecian Games.

Running races was one of the favorite athletic sports in olden times, especially among the Grecians, and the Apostle takes this fact, well known to all of His readers, to illustrate thereby what should be the course of the Christians. As these runners exercised great care in their diet and in all of life's affairs, and bent every energy to their racing, so the Christian should make business, pleasure, food and raiment all bend to the central, all-absorbing ambition of his new life, his Christian career. As the runner for an earthly crown of laurels and for the applause of spectators would cast away all of his clothing except the merest breechcloth, this should furnish an illustration of how the zealous Christian should so appreciate the greater prize, the crown of eternal life and glory and immortality and joint-heirship with Jesus in the Kingdom, that he would be willing to sacrifice time, influence, wealth, everything, that he might win Christ and be found in Him—a member of the Anointed One, a member of the Messiah.

In our text the Apostle says many run, but only one receives the crown, and similarly our Lord declares many are called, few are chosen. The thought is that it is not enough merely to take the name of Jesus and to declare ourselves His friends. That, indeed, is comparatively easy and a great honor; that requires little sacrifice at all, we might say. The running which will get the prize signifies much more than merely taking the name of Jesus—it means the taking up of the cross to follow Him through evil report as well as through good report; it means such a zeal for Him, for His Truth, for His Word, for His brethren, for the cause of righteousness which He represents, as will make us practically oblivious to all other affairs of life. This is the kind of racing that will get the prize. To these racers by and by will come the word, "Well done, good and faithful servant, enter thou into the joy of thy Lord. Thou hast been faithful over a few things, I will make thee ruler over many things.—Matthew 25:21.

As was sometimes the case in earthly races a secondary prize was given to those who endured faithfully to the end of the race, so the Lord intimates to us that He has a secondary prize for those who manifest their loyalty to Him, even though they may not put forth that degree of zeal in running which He has promised to reward with joint-heirship in the Kingdom. This class is also spoken of as overcomers, while those who attain to the highest honors are described as "more than overcomers"—more than

overcomers of the world and its spirit. But if any man draw back, my soul shall have no pleasure in him, says the Lord; and the Apostle intimates that any drawing back would be "unto perdition"—unto the Second Death. (Hebrews 10:38, 39.) Let us resolve that having tasted of the good Word of God and the powers of the Age to come, and been made partakers of His Holy Spirit, we shall not be of those who fall away, who draw back and renounce the Lord and His righteousness, but of those who go on unto salvation—not the salvation of the Great Company, which will be before the Throne, but the salvation of the winners of the first prize, who will sit down with the Lord in His Throne and constitute His Bride and joint-heirs in the Kingdom.

"The Hope Set Before Us."

The Apostle speaks of the hope set before *us* as though He would suggest that there are other hopes before the world, and would invite some to one and some to another. Quite to the contrary, The Apostle assures us, "Ye are called in *one* hope of your calling." (Ephesians 4:4.) Hence, although there will be a "Little Flock" of the Elect who will gain the Divine nature and a Great Company who will receive eternal life on a lower spiritual plane of perfection, these were not separately called. It was the one call, and each one had the opportunity of making his calling and his election sure, and only his own carelessness in running the race prevented his being the winner of the chief prize.

With this thought before our minds how careful should all Christians be! As the Apostle says, "Walk circumspectly," "run with patience," "endure hardness," strive to enter in and attain all the glorious things which God has in reservation for His Elect—things beyond anything that eye hath seen or ear heard or the heart of man ever imagined—things of which we know only because God hath revealed them to us through His Spirit.—1 Corinthians 2:9.

But while God sets forth in the present time only *one* hope, only the *one* calling, only the *one* invitation, the world sets forth various hopes, various ambitions, various invitations, and urges these persistently. Indeed, the large part of the required overcoming on the part of the Elect is the resistance to the blandishments of the world—the resistance to the hopes and ambitions which the world holds out. Hence the Apostle, summing up the whole of our race, declares, "This is the victory that overcometh the world, even our faith."—1 John 5:4.

Only as we have faith in God and faith in the gracious promises of His Word could we possibly renounce the world, its ambitions and pleasures, and turn our backs to these to gain the glories and honors which God has promised to those who love Him and who demonstrate their love by their faithfulness in the race. The natural eye cannot see these spiritual things, hence only in proportion as we have exercised the eyes of faith, the eyes of our understanding, are we able to comprehend more and more and appreciate the length and breadth and height and depth of the Divine arrangement and to follow the same.

Worldly Hopes in Contrast.

It is fortunate for the world that it has hope as an element of its character, that it has ambition. Could we imagine such a thing as an utter destruction of human ambitions and hopes we should be obliged to imagine a rapid degeneracy of our race into the hopeless, ambitionless condition manifest in the most degraded races of heathendom. We are not, therefore, condemning the world for having ambitions; rather we are glad that at least a small portion of humanity have ambitions, which not only propel them through life, but which help them to stimulate others and to pull others more and more out of degradation and despondency. These men of worldly ambition are captains of industry, captains of finance, captains of politics, kings among men; and although their motive power is generally pure selfishness, nevertheless the world is better for them in some respects. Yea, although the Christian may receive severe trials from the example of such ambitious men, he nevertheless may receive a blessing also when he compares the hopes and aims of these men with his own hopes and aims as set before him in the Gospel. Let him consider further what these men will endure and do selfishly for the sake of earthly power or influence or wealth, and see in contrast what would be the Christian's reasonable service, self-denial and energy on behalf of the King of kings, and the inexpressibly greater reward which He has promised to His faithful ones.

As we see the captains of industry giving careful attention to every detail and accomplishing large results financially—as we see politicians great and small striving for offices and honors among men, and then remember that they do not hope to enjoy these for any great length of time—we are astounded at their diligence in business and fervency of spirit in serving worldly interests, selfish interests. In contrast we say to ourselves respecting those who have heard the voice from Heaven, whose eyes of understanding have to some extent opened to see the wonderful things of the Divine promise and whose ears of understanding have heard the invitation to become joint-heirs with Christ in all those glorious things—what manner of persons ought *we* to be?

If worldly men will give their time, their thought, and will invest all their capital in the hope of still larger returns of an earthly kind—if they will sacrifice their all to attain their earthly ideals, how should it be with us who from the standpoint of faith are risking nothing when we accept the Lord's gracious declaration that if we give ourselves and all we have unreservedly to Him, then all that He has shall be ours; that His power Divine will guarantee that all life's interests shall work for our highest welfare and that if we are willing and obedient and self-sacrificing runners in this race we shall have the great prize of glory, honor and immortality, riches of grace which will never fade away, eternal in the heavens?

Surely, then, the Lord's people have in the Gospel message the grandest incentive, the greatest ambition that could possibly be conceived, and they should indeed, as more and more their eyes open to the riches of God's favor bestowed upon them, lay aside every weight and every besetting sin, and run with patience the race set before them.

Different Race-Course Views.

The race-course of the Christian may be viewed from different standpoints. From one viewpoint it is one race, or striving, from the beginning of his consecration to the Lord until death—until his resurrection. From this standpoint the course of many shows variations, sometimes good running, sometimes slow, sometimes a standstill, and, we fear, sometimes a retrogression. From this viewpoint only the Lord Himself knows positively who are in the race, and to what extent they are faithful to their talents and opportunities. From this viewpoint we may not judge one another, but rather remember that the Lord is the Judge, and that His decision will come in the end of this Age and be manifested by the granting to some a share in the First Resurrection and to others, the Great Company, a less favorable change and blessing. Then every man's work shall be manifested. We may see that some who seemed to be running very slowly were really laboring against heavy odds of disadvantage through an unfavorable heredity, while others—whom perhaps we thought to be swift runners in the race—may not have so high an honor from the Lord's standpoint, or perhaps they had much advantage every way over the majority by reason of good, natural traits and characteristics. The proper thing for each racer, then, is to do his best and to leave the entire matter of results to the Lord, knowing that he will receive exceedingly and abundantly more than he could have deserved as the reward for every self-denial, every faithful sacrifice in this race-course in seeking to please the Lord and to win the glorious prize of the high calling now set forth.

A totally different view of the race-course, and yet one in harmony with the letter and spirit of the Word, would represent the Christian's attainment of character-likeness to the Lord. The Scriptures assure us that all the Elect will be copies of God's dear Son (Romans 8:29); that the experience and development of character which begin with our consecration to the Lord and entrance to the School of Christ culminate in the attainment of our Lord's character-likeness. This experience of the Christian may be likened to a race-course, too. Only those who have accepted Christ as their Redeemer and have made a consecration of their all to the Lord are admitted to this School of Christ, or this race-course. When first they enter they are, of course, very deficient—they enter that they may progress in knowledge and in grace. The start is at the point of a desire of heart to do the Lord's will; the finish of this course of study, or this race, will be the attainment of that degree of knowledge and of love which the Lord would approve, without which we could not be fit for the Kingdom.

If death should intervene and hinder the students from learning the lesson, or in our other picture hinder the racer from reaching his goal of perfect love, then he could not receive the crown of life, he could not be considered fit for the Kingdom, which is promised only to the "overcomers." (Revelation 3:21.) Our confidence is, however, that whoever is accepted of the Lord as a runner in this race comes so completely under the Divine supervision and care that all of his earthly interests and life itself are guaranteed to be favorable to him, that he may have the opportunity for learning the lessons, the opportunity for running the race and proving himself an overcomer.

Starting at zero, we may divide this supposed race-course by four quarter-marks. The race is begun with a kind of love toward God—not the perfect love which will be reached at the end of the race, but nevertheless a love which is necessary toward even making a start. This we will call duty love; as the Apostle says, we realize that it is our "reasonable service" to seek to do the Lord's will, because we are appreciative of what He is doing for us in the redemptive work of Jesus. The duty love of this first quarter will never be lost; it will always hold a high place in the heart and mind of the runner. But as he progresses to the second quarter of the course he finds that duty love has begotten in him a still higher character of love. While still acknowledging duty love he now has even a higher love, an appreciative love, or a character-love. As we at first loved God and desired to serve and please Him because He had first loved us, so when we reach this second quarter in the Christian's experience and race-course we have reached the point where we begin to appreciate God, not merely as a benefactor, but because He is good, because of the virtues of His own character, because we are learning as we become acquainted with Him to appreciate the Justice which is the foundation of His Throne, and the Wisdom and Love and Power which govern all the Divine course of action toward humanity.

In this second quarter of our race we learn to try our hearts before the Lord and to worship Him in spirit and in truth—because He is good, because He is worthy of worship. Thus we now have not only the duty love, but also the love of appreciation of the Creator, and we press on into the third quarter of our race, where we begin to appreciate these same elements of character even in their imperfect manifestation in the Church—the Bride of Christ. This stage or degree of attainment in the race toward the mark of perfect love the Apostle refers to saying, "See that ye love one another with a pure heart fervently." (1 Peter 1:22.) And again, "We ought also to lay down our lives for the brethren." (1 John 3:16.) As we progress toward the end of this third-quarter mark, our love for the brethren grows so deep and strong that we learn to sympathize with them as new creatures in their battlings with the weaknesses of their own flesh in a way that we could not do when first we entered this race course.

Those who have attained to this degree of love know each other no longer after the flesh, with its weaknesses; but, ignoring these, they know each other according to the spirit, according to the heart-intentions and strivings, even as the Lord knows us. Their growth in knowledge and love has thus brought them to an appreciation of the lengths and breadths and heighths and depths of love which they knew not at the beginning of this course, and which enables them more and more to appreciate the great Divine Plan which embraces all mankind in its scope and especially cares for the truly consecrated ones. Thus we start upon the fourth-quarter mark of this race-course, the final stage. The duty love toward God increased to love of the Divine character, and this led to the loving of the brethren, because we saw in them the same Spirit of the Father, God-likeness; and this producing a deepening of our heart's love and the emptying of our hearts of selfishness and worldly views, brings us to that broader view of the whole world of mankind which enables us to look with sympathy upon all—even upon the vilest.

Not that we sympathize with villainy or impurity, but that we realize that humanity is under these defilements largely through heredity and through besetting temptations, and having learned something of the Divine grace and strength needful to overcome these downward tendencies in our own mortal flesh we have a growing sympathy for the poor world, which knows not the Lord and has not the Almighty Arm to assist out of the horrible pit and out of the miry clay. This broader sympathy enables us to understand parts of the Divine Word which at first were obscure to us, for we are now learning to look at the world and the sin which is in the world from God's standpoint of sympathy, and are therefore prepared to appreciate the love of God which has provided a way of escape from sin and death, and which ultimately shall reach to every member of the race.

In this last quarter of the race, therefore, we begin to be able to fulfil our Lord's highest description of love, namely, to have love for our enemies and those who despitefully use us and persecute us. We are enabled to do this because of a fuller measure of the love of God in our own hearts and a fuller measure of knowledge and, incidentally, sympathy for the world in its degradation and blindness. Thus we reach the climax of our love—love for enemies—the mark of perfect love, the end of this race-course.

"Having Done All, Stand."

From the very earliest moment of our faith in the Redeemer, turning from sin and consecrating to God, we are covered with the merits of Christ's righteousness and have, to some extent, the mind of Christ—that is to say, we had a mind and will to do the will of God, and we entered the School of Christ that we might learn those lessons; or, under the present figure, we entered this race-course that we might run to attain this condition of heart which alone could be acceptable in God's sight—the condition of perfect love. When we reach this climax of perfect love in our hearts it does not imply that we have reached a perfection of conduct so that the mortal body will always express perfectly this high standard of love.

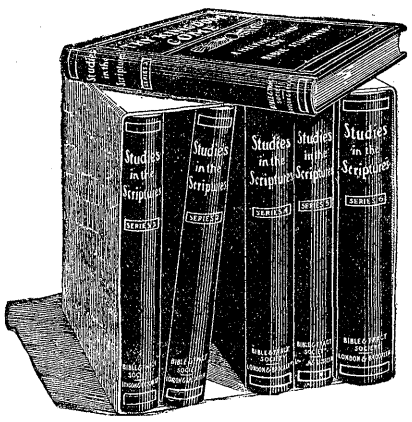
Indeed we may not reach this grand and desirable condition until we receive our new bodies in the resurrection; but so soon as we have attained the perfect love in our hearts it surely will have great influence and control over the words of our mouths as well as over the imaginings of our hearts. It will surely affect our conduct toward the Lord, the brethren and our enemies in some appreciable degree that we may discern and that our neighbors and friends can discern. The New Creature may occasionally find that with a heart full of love for the brethren or for an enemy he has not been wise or tactful in the exercise and demonstration of his love, but has given offense at the very time he intended to do good. Such imperfections of the flesh, however, the Scriptures assure us are not charged up to us as New Creatures, but the Lord, who knoweth the heart, regards our standing of perfect love and covers all the blemishes of the flesh with the merit of the Redeemer's sacrifice.

After we have reached the mark of perfect love, what then shall we do? We answer that then, for the first time, our experiences correspond closely to those of our Redeemer, who did not need to go through the school of experience and discipline and instruction to learn the different steps of love and to attain perfect love. He did not need to run this race and to reach this mark of perfect love, because, as the perfect One, He was always there; and when we reach that degree we are merely attaining in our hearts to the condition in which our Lord was from the very beginning of His ministry. Our future experiences from that point onward are described by the Apostle, who says, "Having done all, stand"—having attained to the condition of perfect love which casts out fear, which reverences, loves the Lord in His true character, worships Him in spirit and in truth, loves the brethren and delights to lay down life in their service, and loves its enemies and delights to do them good—having reached this point, stand there.

But what is there to move us away from such a position when once we have attained it? We reply that the Lord permits trials and difficulties of various kinds to come upon us at this time to test us, to prove our loyalty to these principles which at this time we clearly see. Thus it was with our dear Redeemer, who had this love, who saw the situation and who was controlled by this spirit of perfect love, which led Him to present His sacrifice even unto its consummation. Thus it will be with all who are copying Him. Their endeavor to stand at this mark of perfect love will mean sacrifices and self-denials of various kinds, and all of these will tend to make them strong in the Lord and in the power of His might, and to prove them to be conquerors and more than conquerors through Him that loved them.

THE BATTLE OF ARMAGEDDON.

In a recent issue of BIBLE STUDENTS MONTHLY this subject was fully treated from the standpoint of the Scriptures. A sample copy will be sent **free** upon request.



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"Laborers Together with God."

"We are laborers together with God."—1 *Cor.* 3:9.

DURING this Gospel Age there has been a work of God arranged for and carried on by Him. And that work is the selection of the Seed of Abraham. The first opportunity of being of this Seed was granted to the *natural* seed of Abraham—Israel after the flesh. The work succeeded so far as the gathering of an elect company from among them was concerned. And having accomplished this part of the work, God set the Jewish nation aside, while the further work of the selection of the Elect from among the other nations has continued for eighteen centuries.

"Israel hath not obtained that which he seeketh for, but the Election hath obtained it, and the rest were blinded." The blindness is merely until the remaining members of the Elect class have been found, and then God's favor will return to Natural Israel. "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is My Covenant with them, when I shall take away their sins." Israel made a failure respecting the Election, except a few. And yet they are still beloved for the fathers' sakes.—Romans 11:7, 26-28.

The one work of the Gospel Age has been the selection of the Spiritual Seed of Abraham, through whom all the families of the earth shall be blessed—shall become of the earthly seed. This Promise, that all the families of the earth shall be blessed, cannot be fulfilled until the Spiritual Seed shall first be completed. "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise." There has been but one work from first to last. And so we read: "One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." (John 4:37, 38.) Whether it was at the beginning, or now at the close of the Age—the time of the reaping—it is all *one work*, and there is the one purpose being served, the gathering of the Elect.

Humanitarian Work.

If asked as to the reason why we will not enter and engage in humanitarian work, building hospitals, looking after the poor, doing slum work, etc., our answer would be, We are so engaged. We have agents all over the country attending to this very work. In every county in the State there is an almshouse. The hospitals are taking care of the sick and the blind. The money with which to do this is provided by the State—and it is the money of the citizens which is used. If anybody assists in doing some additional work for the poor, he has that privilege, he has that right.

We believe it to be our duty to be humanitarian, and our State laws are humanitarian. New York is a first-class State. And if we were in Pennsylvania, we would be able to say the same. And so in respect to any State we know of in this country. As respects these humanitarian efforts, the reason we do not engage in them more particularly is that we think they are well managed by the "powers that be," according to the Government and the will of the people. And anyone who thinks differently holds different views from the majority. We stand with the majority as to the proper way of dealing with these questions. Why do we not more particularly take part in slum work? We understand that it is not for us to do. We cannot do better along this line than the majority. To interfere in these matters would imply that we have not confidence in the laws. We have no right to go about interfering with the laws.

Why do we not engage in holding revivals? For the reason that those who engage in the holding of revivals are doing something that the Scriptures never instructed us to do. Nothing in the Bible says that we are to go and pull the people in to hear someone speak. Let each do as seemeth him best. If there is anyone who thinks differently, and he can do any good, all well and good; if he does more harm than good, then that, also, is his responsibility. Our responsibility is to follow the course laid down by the Bible. And the Bible does not say anything about holding revival meetings. Those who wish to do this have the privilege of so doing. This is a free country. But we do not find that Jesus did this. To anyone who thinks differently, we give full liberty to do according to his will, and find no fault with him.

Why do you not take up collections for the missionary societies? is asked. We answer, You have a right to contribute to your missionary society. It is not *ours*, it is *yours*. You will be responsible to the Master for what you do, so you have full right and privilege to do whatever you think proper—and we have the same. What we are trying to do for the heathen is to show them that God is Love.

We are trying to show them that the theory of eternal torment is not the Truth, and that if they really knew the teachings of the Bible, they would see that God is a God of Love, and they would love Him; and this would be a helpful thing to them. You have a right to create a missionary fund. We would not throw a straw in your way. By and by you will hear whether the Master says, "Well done!" to *your* work or to *ours*.

As to why we do not engage in Socialism: Socialism is impracticable. We are glad that Socialism has done a great deal for the world. We are glad that we have a measure of Socialism—the street railways and cars, gas and water systems, etc. If, for instance, any family wanted to make its own gas and have its own plant for filtering water, etc., to do so would be quite an expense. And if each wanted to have its own street car lines, etc., the streets would be crowded up too much. But when Socialism goes on to tell us that it is the savior of the world, we dispute the claim. We hold that, on the contrary, Socialism is about to bring the world into anarchy. Not that Socialists wish to do so, but they are unwise.

We would be very much inclined to favor many phases of Socialism were it not that we see in the Bible that God has a very much better way of accomplishing the same results. However, the Bible assures us that there is a great time of trouble coming, before the blessings can come. But first God is gathering out a saintly company, and testing and proving them, so that He can entrust to them the Government of the future. They will constitute the Theocracy of God.

We are fully convinced that the Bible is correct, that it is the Truth, and that nothing can bring about the desired result but the Kingdom of God. We are laborers together with God. He is working with us, and we are working with Him. What is the work? God's present work is finding the saintly, the true, and guiding them, fitting them for the spiritual Kingdom to be introduced. Therefore we are working for Socialism to an extent, but working in a different manner. Socialists are working according to their light, and we according to our light.

Some Glaring Inconsistencies.

The various denominations represent Christian people with good desires, good intentions, and having certain fixed ideas respecting God and His will. No two of these agree. Many of their beliefs are thoroughly inconsistent. There are over six hundred different denominations. It is unreasonable for us to believe, as the Baptists do, that anyone will go to a place or condition of everlasting torment for not having been put into water over his head! We cannot believe anything so unreasonable. And just the same with our Presbyterian friends and their doctrine. They are certainly sincere. They have taken hold of the doctrine of John Calvin.

If John Calvin had had the proper view he never could have signed the death warrant to burn his Christian brother Servetus at the stake. This fact shows us that he was not a proper teacher of theology, however good he may have been in mind and heart. And when we come to look at his theology, that God fore-ordained that a little handful of humanity should be saved, not for any good that they had done, but of His sovereign will; and that He equally foreordained all the non-elect to an eternity of torture—if we believed such doctrine as this, we would believe that God was the veriest devil we could imagine—to cause hundreds of millions to come into existence, knowing that He had nothing for them but an eternity of suffering! That is a most devilish thought! We cannot believe that theory. If we did, we could not worship God!

And then as to the Methodists and their Free Grace! This does not give one much show. How could that Grace be free?—only one in ten thousand ever having a chance of getting it! We are sorry for them if that view appears to their minds as rational. We would not be a Methodist nor a Presbyterian for a million dollars a year. Not that we do not love our Presbyterian, Methodist and Catholic friends, etc., but it would not be right for us to so believe. We find so much error in any one of their doctrines. We find that not one of them is in accord with the Bible.

We prefer to stand by Jesus and the Apostles and all who are in harmony with them. We prefer to stand for what the Bible calls the Church of the Firstborn, and for whatever the Bible teaches. And when we thus take our stand, we find that the Bible teaches something beautiful—that God is indeed preparing a Church, to be associated with Jesus in His Kingdom; and we find that nobody is to be roasted eternally—quite to the contrary, they are all to be blessed with an opportunity to live forever.

The Elect are the Spiritual Seed of Abraham, through whom all the non-elect are to be blessed. According to the Bible, the dead are all *asleep;* they do not know anything. "Their sons come to honor and they know it not," because "There is no wisdom, nor knowledge, nor device in Sheol, whither thou goest." We find that Jesus went to Sheol. We find that, having thus given the Ransom-price for Adam and his family, all that are in their graves shall hear the voice of the Son of Man and come forth.

We find that during the thousand years of Messiah's Kingdom, Christ and His Church will be reigning—not to *oppress* the world, but to lift them up, to break the shackles of sin and death. We find that under this blessed arrangement, *all* will be brought to a knowledge of the Truth; and that at the close of that thousand-year period Christ will have finished His work; and that as a result of His reign, not only will all be destroyed who love unrighteousness, sin, and who refuse to live in harmony with God, but all who were willing to come into harmony will have bowed the knee. "Unto Him (Christ) every knee shall bow and every tongue confess." He shall reign until all enemies have been put down.

These are the reasons why we cannot work hand-in-glove with those who have opposite theories and opposite ideas. We cannot associate with systems and be bound up to creeds that are dishonoring to God and contrary to His Word, the Bible!

The Law of Retribution.

There will be many who will have their chance in the future who do not have their chance now. But whatever knowledge they have now will not do them any harm. A certain cast of mind cannot receive the things of God now. The Scriptures say that they cannot appreciate a God of Justice and Love. Therefore "none of the wicked shall understand" is the statement of the Scriptures. If they could understand, if they could get the right thought, they would see that every transgression, in proportion to its degree of wilfulness, will be punished in the future; hence they would know that they are treasuring up to themselves wrath.

God has established, as a general law, the principle that whatsoever a man *soweth*, that shall he *reap*. Every step a man takes *down* must be retraced. If everyone knew this, it would make mankind very much more careful. If a man knows that there is to be a *just* punishment, it will make him very much more careful than if he thinks it will be an *unjust* punishment. Our thought is that if the people could get the proper focus on the subject of the penalty for sin, it would be the most potent factor in convincing them of the propriety of righteous living. Furthermore, we might cite to the denominations the fact that with all their preaching of eternal torment, they succeed in driving but a comparatively small number into *holiness of life*—into becoming footstep followers of Jesus, character-copies of God's dear Son.

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The Sabbath Question.
The Battle of Armageddon.

The Test of Endurance.

"Let not him that girdeth on his harness boast himself as he that putteth it off."—1 KINGS 20:11.

THE TEST OF ENDURANCE is certainly one of the severest tests of faithfulness to which the elect Church, the Body of Christ, is subjected. It is the test which guages and registers the strength of every other virtue and grace, and no soldier of the Cross will be crowned with the laurels of victory who has not stood this test. The Christian life is a warfare, and the above words of one of the kings of Israel to a boastful enemy of the Lord's people, are applicable not only to every new recruit in the Lord's army, but, similarly, to all who have not yet finished the good fight of faith.

The first gush of enthusiasm in the Lord's service, much as we may and do appreciate it, may be but the hasty production of the shallow soil of a heart which immediately receives the Truth with gladness, but, having no root in itself, endures but for a time, and afterward, when affliction and persecution arise, immediately is offended. (Mark 4:16,17.) Such characters cannot stand the fiery tests of this "evil day," whereof it is written—"The fire (of that day) shall try every man's work, of what sort it is."—1 Corinthians 3:13.

Necessity for the Whole Armor.

Therefore, says the Apostle Peter, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (1 Peter 4:12.) All of the elect Church must be so tried; and blessed is he that shall endure unto the end. The sure Word of prophecy points to severe conflicts and great trials in the closing scenes of the Church's history. Elijah, a type of the Body of Christ, finished his earthly career and went up by a whirlwind in a chariot of fire—strong symbols of storms and great afflictions. John, another type of the Church, was cast into prison and then beheaded. And we are forewarned of the great necessity of the whole armor of God, if we would stand in this "evil day."

It therefore behooves everyone who aspires to the prize of our High Calling to brace himself for the severer conflicts and trials of faith and patience that may suddenly and without a moment's warning be sprung upon him. In the battle of this day, as in all other battles, the effort of the Enemy is to surprise and suddenly attack and overwhelm the Lord's people; and the only preparation, therefore, that can be made for such emergencies is constant vigilance and prayer and the putting on of the whole armor of God—the Truth and the spirit of the Truth.

Which Way Will You Turn?

"In your patience possess ye your souls." No other grace will be more needed than this in the fiery ordeals of this "evil day," for without great patience no man can endure to the end. All along the Christian's pathway, ever and anon, he comes to a new crisis; perhaps these are often seemingly of trivial importance, yet he realizes that they may be turning points in his Christian course. Who has not realized them? There comes a temptation to weariness in well-doing, together with the suggestion of an easier way; or there springs up a little root of pride or ambition, with suggestions of ways and means for feeding and gratifying it. Then there comes, by and by, the decisive moment when you *must* choose this course or that; and lo, you have reached a crisis!

Which way will you turn? Most likely you will turn in the direction to which the sentiments you have cultivated have been tending, whether that be the right way or the wrong way. If it be the wrong way, most likely you will be unable to discern it clearly; for your long-cultivated sentiments will sway your judgment. "There is a way that seemeth right unto a man, but the end thereof is the way of death." (Proverbs 14:12.) How necessary, therefore, is prayer, that in every crisis we may pass the test successfully! Nor can we safely delay to watch and pray until the crisis is upon us; but such should be our constant attitude.

Those Who Outride the Trials Will Be the Overcomers.

The life of a soldier, ever on the alert and on duty, is by no means an easy life; nor do the Scriptures warrant any such expectation. On the contrary, they say, "Endure hardness as a good soldier of Jesus Christ," "Fight the good fight of faith," etc. And yet many Christian people seem to have the very opposite idea. Their ideal Christian life is one without a breeze or a storm; it must be one continuous calm. Such a life was indeed more possible in former days than now, though the world, the flesh and the Devil always have opposed them, and always have had to be resisted by every loyal soldier of the Cross. But now the opposition is daily becoming more and more intense.

Consequently, we have had within this Harvest period many and severe storms of opposition, and still there are doubtless more severe trials to follow. But those who, with overcoming faith, outride them all—who patiently endure, who cultivate the Spirit of Christ with its fruits and graces—such will be the "overcomers" to whom the laurels of victory will be given when the crowning day has come.

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